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March 15, 1961

PRESBYTERIAN LIFE

Algerian Children Begin a New Chapter in Marseilles, page 9

- The Grace and Sovereignty of God
- Gift from the East
- Never Out of the Woods

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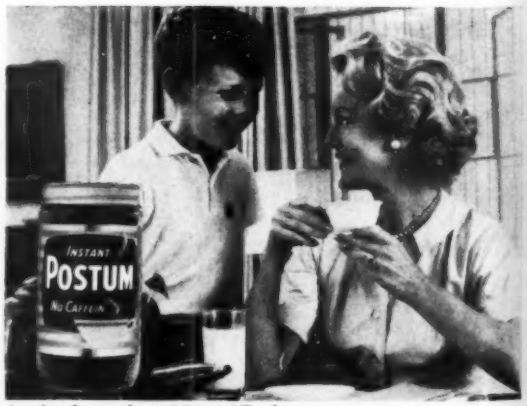

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LETTERS

'Africa Comes to Bluffton'

« I was concerned when I read in Juliet Blanchard's fine article *(P.L., February 1, 1961)* that an African student had said, "I have been in Columbus two years, and this is the first time a white person has really wanted to shake my hand."

It was a sad commentary on the sincere efforts of church people in Columbus to extend the hand of friendship to all visiting students at Ohio State University. . . .

For many years United Church Women of Columbus, working in cooperation with the International Student Adviser at Ohio State University, has sent a letter of welcome to all non-American students enclosing a card for them to return if they desired to be entertained in an American home. Over the years church families have found that it is an enriching experience and broadens their horizons to bring a student from overseas into their family circle. People are eager to know students from around the world, and right now, particularly from Africa. There are more homes being offered than there are students who respond.

We cannot say that Columbus has no race prejudice, but we do know that an honest effort is being made on the part of people who do care to welcome the African student as a brother and a friend. We regret that even one student has not felt that friendship.

—Mrs. Herrick L. Johnston
President, United Church Women of Columbus and Franklin County
Columbus, Ohio

'Sam and the Senecas'

« . . . In what splendid company you placed our Sam *(P.L., February 1, 1961)*: Howard Lowry of Wooster, Mike Badu of Ghana, and the valiant Bill Stringfellow. . . . The editors better be careful. They are playing with dynamite. Articles like these could trigger a chain reaction that might awaken the Church so that Christianity could be bustin' out all over the place.

—The Reverend Robert S. Steen
General Presbyter,
The Presbytery of Western New York
Buffalo, New York

'. . . My Church and Me'

« Jean Roberts' article *(P.L., February 15, 1961)* is an all too true description. My only question would be with the implied conclusions. If truth has a quantitative dimension, the only way her story could be truer would be to have a minister write it. From his knowledge and worry he could multiply her case one hundred fold. This is why he has an emotional ulcer. It is why his family suffers. . . .

If the Church is not the ideal redeemed community (read *community*, not minister), what good thing can we say for it? We are judged by Christ and by the *ideal* of a community of redeemed sinners. Except for the Church, fallible as it is, where else is this judgment held up? We are now in Lent. The experience says that God bleeds for us in Christ. His love is "with us." Where except by the Church is this message held to the fore? By the Chamber of Commerce, the Teamsters, a Madison Avenue agency, Harvard College, the government? Mrs. Roberts claims that she

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LETTERS

(Continued)

knows of this grace of a caring God. She prays at home. She received this solace from the creaky cradle in which Christ has been laid. She is in the Church, and it ministers to her though she does not realize it.

This is all that can be said for the Church, yet it is everything, that it carries the criterion for its own judgment, and no other body can say this. Even through the Every Member Canvass it supports PRESBYTERIAN LIFE, through which Mrs. Roberts laid the rod upon us all. At best and at worst it carries the Word for its own redemption.

Dr. Tillich reminds us that the physician doesn't have to be healthy to heal, nor the church perfect to be relevant. We are sinners all. God's grace sustains, not the minister's call. His call is only to announce that God's grace sustains. This Mrs. Roberts knows already . . . at home . . . where she prays.

—JOHN O. MELLIN
Minister, The First Presbyterian Church
New York, New York

« . . . In fairness to those of us who make it a point to speak to strangers and anyone who has been absent [from church] for a number of Sundays, I [wonder] what comments would be more appropriate. From my point of view, the remarks Mrs. Roberts quoted should only have made her glad that she had been missed. . . . Unless her church membership is very small or else her problem widely publicized, many of the people who spoke to her may not even have been aware that she needed special consideration.

I also think there are people in her church who are cognizant of her problem, and who may hesitate to attempt tangible help for her because of their lack of training in helping people [in her situation]. They may fear that in their blundering way they will hinder rather than help her cause, or worse still, give the impression that they are prying. Many of these same people may be earnestly and consistently praying for her complete recovery.

—MRS. MILTON J. OFFER
Omaha, Nebraska

« . . . Regular church attendance, faithfulness to church activity, or even regular financial support do not necessarily mean committed Christianity. Whether it is true that 55 per cent of the membership joined for the wrong reasons or not, and consequently do not attend regularly, is no more important than the possibility that the other 45 per cent also joined for the wrong reasons and do attend regularly (perhaps also for the wrong reasons). If there are many among the larger percentage who desperately need care and concern, there are probably just as many among the remaining 45 per cent who are incapable of giving care and concern. . . .

It would seem that all of us expect from our fellow church members the concern and love and selflessness that only Christ can give through *committed* Christians. It would undoubtedly follow that there are more of these active within the church than without, but it does not follow that there are enough to cover the multitude of problems in the world. It's hard to admit sometimes that a church is made up of people in varying stages of spiritual growth, and even best intentions and good manners cannot overcome the inadequacies of adolescent faith. We must forgive one another, with all of our many forms of emotional lameness (knowing there are as many cripples stumbling down the church aisles as there are standing outside the door). . . .

I pray the day will come very soon when [we] can put aside the rules of good behavior which say we must mind our own business. I see more and more that our concept of what is proper and fitting is not always God's concept. . . .

—CONNIE FIGGATT
Oyster Bay, New York

« I read with great interest and appreciation the article by "Jean Roberts." . . . My guess may prove to be wrong—I hope so—but I anticipate that PRESBYTERIAN LIFE may be subjected to some criticism for publishing such an indictment of the Church's frequent failure in her ministry. I believe that we need to hear such voices and try to understand what they are really saying to us. This inadequate ministry of the Church may indicate that Richard Niebuhr's concept of the pastor-director, and Nathan Pusey's image of the minister-scholar, must be reconsidered from the standpoint of the shepherding mission of the Church. The Church also needs to rediscover that the whole congregation and the ecumenical Church are a ministering fellowship. . . .

—EDWARD D. AUCHARD
Minister, Orchard Lake Community Church
Orchard Lake, Michigan

PRESBYTERIAN LIFE

A JOURNAL OF PROTESTANT CHRISTIANITY

CONTINUING The Presbyterian AND The United Presbyterian

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THE COVER: An Algerian girl, photographed by John Taylor, is one of thousands of refugees from the bitter North African warfare who have received food, clothing, and medicines from American Christians through One Great Hour of Sharing. A number of Algerian refugees now living in Marseilles, France, are being aided by a rehabilitation program conducted by CIMADE, a French Protestant organization. One member of this CIMADE team is United Presbyterian fraternal worker Charles R. Harper, Jr., who describes the operation in **No. 43 Rue d'Aix.** The work in Marseilles is yet another One Great Hour-assisted program bringing renewed hope to men, women, and children in areas of acute need around the world. (See "... No Hands But Yours" in the March 1 issue of this magazine.)

The author of the Meditation, Frederick C. Maier, is secretary of the Division of Continuing Education of the Board of Christian Education.

Presbyterian Life March 15, 1961

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Vol. 14 No. 6

MEDITATION

by Frederick C. Maier

The Word of God, a Two-edged Sword

For the word of God is living and active, sharper than any two-edged sword.... (Hebrews 4:12)

We would be more comfortable, surely, if the word of God were all neatly written down, and carefully folded between the covers of a book. We could then own the book, admire it, and defend it from its detractors, without ever being disturbed by it.

But God has not chosen to let us off so easily. His word does not stay on the printed page. It leaps right out of those fine leather covers, and becomes a vibrant and pulsating part of our lives.

And it comes with a cutting edge ("sharper than a razor" might be an apt phrase in our day, or "sharper than a surgeon's knife"), easily severing truth from falsehood, quickly and quietly cutting out the diseased areas of our life, in order that the healthy tissues of faith might grow.

What a task the preacher has, then. How carefully and skillfully he must handle a tool that cuts both ways. What an aching heart he must have when, though loving his people dearly, he must proclaim the word of God in such a way as to pierce their very souls, first wounding so that healing can occur. But what if the preacher shrinks from wielding the knife because he knows there will be those who feel only the hurt, not the love, and consider it a cold and unkind cut?

The Apostle Paul faced this problem squarely, and one can see him wrestling with it time and again. He did not want to lose friends and alienate people, but he evidently did. To the Galatians he wrote in distress, "Have I then become your enemy by telling you the truth?" Considering how hard it is to make and keep friends, a preacher needs real courage to proclaim the cutting word today.

Paul not only confronted the problem himself, but he seemed to know that in the future it would grow worse. In his charge to young Timothy, he said, "... The time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths." (II Timothy 4:3, 4)

Having itching ears! Could this be the affliction of much of the American church today? Do we want to hear only what we already agree with? Do we desire a ration of soothing syrup and moral backscratching (scripturally documented, of course)? Are we impatient and annoyed with preachers who seem to find God saying sharp things to our generation? There were, of course, domesticated prophets in Israel. Ahab kept 400 of them well-fed and happy in his royal court. But they were also false prophets, we are told. Their words pleased the king, but failed to prevent his folly and untimely death.

Thank God, then, for those churches in America where at least upon occasion it is impossible for the departing worshiper to grip the minister's hand and say, "I so *enjoyed* your sermon." Impossible, because the worshiper's eyes are blinded by tears of grief or rage. Impossible because on *this* Sunday morning the preacher has clearly depicted some flagrant sin against God and society, and pointing his finger as Nathan once did at King David, has declared, "Thou art the man!"

To say, as the Scripture does, that God's word is sharp and cutting, is not to affirm that it never brings comfort, cheer, and hope. Indeed, it is in God alone that we find our confidence and our joy. But we are mistaken if we think we can take the comfort and ignore the judgment. To do so is to make the fatal assumption that God approves what we already are—the convictions we already possess—and is making it his business not to change us but to defend us in our *status quo*.

During and after World War II it was distressingly easy for American Christians to see that the bulk of the Christians in Germany had not heard God's word aright when they sought only personal comfort, free from political encounter with the forces leading to war and mass extermination. Why did they not hear God's judgment, and resist this evil, we wanted to know. Today we find it equally easy to criticize the white Christians of South Africa for acquiescing in their government's inhuman racial policies. But what is God saying to us?

If in our sanctuaries we regularly sit all undisturbed, then somehow we are not hearing that word of God which is *living and active, sharper than any two-edged sword*. Perhaps the preacher is not preaching it. Perhaps we simply have not understood him. In either case, should such a condition long continue, the living and active word will begin to do its cutting elsewhere than in the realm of the stately pulpit and the cushioned pew.

North African refugee children play beneath the arched entrance to the CIMADE center in the Rue d'Aix, Marseilles.

In Marseilles, France, war-buffeted Algerians are finding there is something to meet their needs—whether it's studying French, learning up-to-date child care, or keeping up with rock'n roll—at

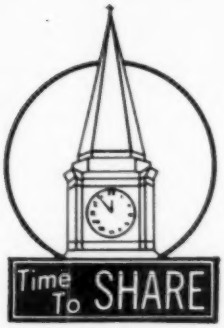
NO. 43 RUE D'AIX

by CHARLES R. HARPER, Jr.

Rue d'Aix, barely thirty-two feet wide, bears an appropriate nickname: the city-planner's nightmare. Traffic doesn't stream—it coagulates. A principal artery in downtown Marseilles, this historic street, which during the first few centuries of this millenium carried all the traffic between France and the Orient, displays even today a healthy chunk of man's efforts to get somewhere.

Carts frustrate the lordly Citroëns. Scooters dodge in peril through breaks in traffic. Fish vendors and sharp

FOR ALGERIAN CHILDREN, LIFE AT #43 RUE D'AIX IS A NEW CHAPTER



ONE GREAT HOUR OF SHARING

salesmen intimidate the tourists. This tangle of humanity exhibits strong sights but even stronger sounds and smells.

Each day fifty to sixty residents of the Rue d'Aix quarter find their way through an archway, over cobblestones, to a green cellar door, which is the entrance to the CIMADE Foyer (Center). Here at number forty-three, a team of young men and women welcome them with a varied program of aid, partially underwritten by One Great Hour of Sharing funds.

CIMADE stands for Comité Inter-Mouvements Après des Evacués. Twenty-two years old this year, this lay movement represents the various Protestant youth groups which at the outbreak of World War II came together to serve persons suffering in concentration and refugee camps and in bombed-out homes. In 1956 CIMADE answered an appeal for a team in Marseilles. In the years following, the Center team has come to mean "eight friends" for the people living in the Rue d'Aix and its maze of connecting alleys. Exercising friendship in the core of any city demands, at a minimum, understanding. But for the CIMADE workers, demolishing barriers demands a style of understanding unique to this district, composed almost entirely of Algerians displaced from North Africa.

Bernard Lengereau, tall and tousled, opens the door at number forty-three precisely at six every evening. For several dozen North African refugees and their families (there are nearly thirty thousand Algerians in the Marseilles area), the Center is one of the few genuine sources of help. Classes in French reading and writing adapted to Arabic tastes and symbols help the men adjust to the rushed, brutal pace of the port city. Each worker receives one-half hour's instruction at a time. The level of ability and background are varied, but the team members are constantly impressed by the Algerians' persistence and diligence. The unpretentious thirty-by-thirty corner between a carpenter's shop and a shoe factory serves, as one man phrased it, to create a "bit of constructive camaraderie."

The bright orange walls, Arabic-alphabet posters, and TV set symbolize more than a linguistic workshop.

Once a month *couscous* is served; it is a fiery Arabic version of wheat cereal and bits of tasty beef, enthusiastically peppered. Ahmed Fellag, a long-time regular, regards the Center as a place where "I've learned to read, but also to feel free." To the CIMADE team, M. Fellag's statement indicates the delicate beginnings of a personal relationship of trust with these Algerians.

Children are the pride of the Algerian home. In a two-room apartment, dock-worker Simon Yousfe and his wife, Elis, share cramped quarters with their family of seven: Louisa, Aicha, Malika, Nadia, Ahmed, Ounis, and Said. His earnings are sporadic. "It is not pretty," M. Yousfe says, "to sweat all day long and to come home with no chocolate for the young ones." The overwhelming impression the team workers carry away after visiting him and his wife is that the children are the reason for their existence. Three afternoons a week they encourage the five older youngsters to participate in the Center's program for children. Caro Grange, team member from Bordeaux, licensed in law, and Evelyne Ribs, laboratory technician from Strasbourg, introduce the young Yousfes, along with some thirty other children, to the wonder and hilarity of water colors, rope dolls, French hopscotch, and help them catch up on their arithmetic. These are bright hours for youngsters otherwise handicapped by the classic problems of urban-slum living.

As might be predicted, the CIMADE workers' relationship with the Algerian children provides an entry into their homes, where the mother remains the virtual center of family life. Unlike her American counterpart, she is not bulwarked by automatic housekeeping appliances and instant cookery. The babies, which come regularly, must be nurtured, clothed, and taught without the aid of twentieth-century conveniences. Caro and Evelyne consider it an important part of their work to assist these mothers.

Two afternoons a week, a combination of sounds—whirring sewing machines, conversation in basic French, child-care talk, and lilting Arabic music—emerge from the large living room of the two young women's apartment on the Boulevard des Dames.

NO. 43 RUE D'AIX

Helped by a volunteer seamstress, the CIMADE colleagues begin to weave a pattern of confidence with the Arab women. For many of them, it is their only activity outside their homes.

Keeping abreast of the latest rock-and-roll records is an essential task for the workers supervising the Casse-Tout (Break Everything) Club. This teen-age hangout, for boys only, cools the heels of an aggressive crowd. The youths, who are sponsored by Bertrand Krayenbuhl and Charles Harper, confirm every impression of the modern teen-ager: impulsive, loyal, fierce, responsive, questioning, vigorous, curious. Cheers and complaints punctuate evenings of woodworking and pingpong or an occasional soccer game at a nearby stadium. Feeling equally skilled at whipping their leaders in verbal fencing or in being tossed out temporarily for a fight, the young bucks feel they have a say, and this is what counts with the CIMADE team.

Algerians recently arrived in the city wander along a Marseilles street. Nearly 30,000 North Africans live in area.

Bertrand, a Swiss teacher with CIMADE for two years (the average length of service), alternates his time between the Casse-Tout Club and the Camp de Grand Arenas, three miles from downtown Marseilles. He and three other members of the team live in an attractively adapted railroad car and adjoining barracks at this large camp of 2,500 persons. Their duties are varied: counseling in homes and in small groups, job-hunting with a fourteen-year-old (average pay: $30.00 monthly), bailing someone out of jail, bandaging an injured foot in the modest dispensary, and sharing the latest laugh.

The Camp de Grand Arenas is sharply divided into Jewish and Moslem sectors, with a liberal sprinkling of French and Spanish gypsies. Some families want to stay in France permanently, but a majority of the North Africans would like to return to Algeria when the hostilities are over.

The omnipresent reality behind the misery and maladjustment of Marseilles' North Africans is the present war in Algeria. Nearly seven years of bloodshed have exhausted the strength and hopes of an underdeveloped people. While believing that CIMADE can symbolize service in this no-man's land of the forgotten innocent, the team sees itself as a kind of catalyst toward unity. The present group in Marseilles brings together five nationalities and four confessions. A score of volunteers from Reformed, Orthodox, and Roman Catholic parishes in Marseilles give a few hours each week. Participation appears in many forms. This past year, Father Elias Gideon, priest of the Jacobite Orthodox Church of Syria, spurred team members and North Africans alike to study reading and writing in Arabic. His black beard and Orthodox vestments always raise a question in Algerians' minds: How can an Arab be a Christian?

Last summer, nineteen students from France, Holland, Switzerland, and Germany devoted the major part of their summer vacations to working with the CIMADE team in the Marseilles area. In addition, two Americans and nineteen French young people carried on three workcamps in Algerian cities where CIMADE has permanent facilities. In Médéa, an overcrowded city of 50,000, workcampers painted a center used by children of tubercular parents. Other students erected emergency housing beside a congested bidonville (tin shanty town) in Algiers, and a lean-to for a children's program in Sidi-Nahmaane. Throughout the six-week workcamps, students kept asking themselves and their CIMADE leaders: what is our task as Christians among these people?

The workcamps together with the year-round centers in Marseilles and in Algeria offer a partial answer. For such people as Simon Yousfe and his family, the imperative need is for bread and butter, for a sense of stability, and for the hope which underlies the Christian faith. Those sharing in the rehabilitation efforts sponsored by CIMADE feel a sympathy for the Algerians, who must be served by the Church whose Lord did not ignore the disinherited of his era.

REFORMATION THEMES — I

PRESBYTERIAN LIFE presents the first in a series of five articles developing some great and persistent themes which have been central in Protestant thought ever since the Reformation. The aim of each article is toward renewed understanding of what comprises a solid Biblical-reformed faith.

In subsequent issues the following articles will appear: JUSTIFICATION BY FAITH; THE RULE OF SCRIPTURE; THE PRIESTHOOD OF ALL BELIEVERS; THE FALLIBILITY OF MAN AND ALL HIS INSTITUTIONS. We suggest that these articles be saved so that the series may be reread as a whole and perhaps used for group study and discussion.

—THE EDITORS

THE GRACE AND SOVEREIGNTY OF GOD

We are never secure from God's judgment or his salvation; he is the one who takes us by surprise

by EDWARD FARLEY

THE GRACE AND SOVEREIGNTY OF GOD

We confess and acknowledge one only God, to whom only we must cleave, whom only we must serve, whom only we must worship, and in whom only we must put our trust. —THE SCOTS CONFESSION, 1560

God-in-General versus God

Every age and time has its superstitions. Sometimes they are unsophisticated, having to do with black cats and ladders. More often they are more subtle. One present-day subtle superstition is that a word means the same thing every time and place it is used. Many, it seems, see the word *God* in this way. Thus, according to the current superstition, everyone who talks about God at all is talking about the same being. World religions, then, are merely different ways of worshiping the same being. Atheists disbelieve in this being, and some philosophers try to "prove" that this being exists. Office-seekers assure voters that they and this God are on good terms. People who curse are being irreverent because they show disrespect for this same God.

In point of fact, we often use the same words for quite different things. "Cat" for the child learning to read is quite a different being from the "cat" of beatnik circles. And while it may be difficult to believe, the word *God* is also used in widely different ways. A recent book, Lawrence Lipton's *The Holy Barbarians*, records the following conversation:

CHUCK: "Dig me, man, I'm God!"

ANGEL: "Make up your mind, man—I mean God. Are you Jehovah, Adonai, Elohim—are you Spinoza's God or Hillel's or Aquinas' or Billy Graham's or Uncle Tom's?"

CHUCK: "I resign."

Which God? This is the inevitable question. The politician's rhetorical God? The atheist-philosopher's logical God who can be established and blown away by an argument? The romanticist's feeling God who is felt in the emotions of the human heart? Or is there a common-denominator God that includes all the Gods? Yes, there is. The Hindus call him Brahman. But the catch is, the God who does include all the Gods must be a different kind of being from the God who does not. These various Gods may or may not exist. The point is, they do differ from one another.

This sets the stage for what may sound like a shocking statement. Protestant Christians do not believe in God. At least they do not believe in the God of the superstition, who is the God of the rhetorician, philosopher, Hindu, all at the same time. In other words, we do not believe in God-in-general. Instead we confess always the *God Who* . . .

God Who created the heavens and the earth;
God Who made a covenant with his people;
God Who "emptied Himself, taking the form of a servant, being born in the likeness of men";
God Who is revealed in the Scriptures.

We have pursued this question of God-in-general versus God to prevent from the start a basic confusion. The grace and sovereignty of God-in-general will be decidedly different from the grace and sovereignty of God-Who. When we hear arguments about whether God can do anything (sin, kill himself, square a circle, etc.), the sovereignty in question is the abstract and general sovereignty of God-in-general. We Protestants are concerned with the grace and sovereignty of *God-Who*. This means concern with his revelation, his deeds, and therefore, unavoidably, his Son.

No one will be surprised to hear that God's grace and sovereignty cannot be covered by a simple definition. In fact, a million definitions will not encompass it. But, attempting the impossible, we shall try to summarize the doctrine of sovereign grace in four rather basic statements. Each one adds something to the one before it. Any one by itself is abstract and general, but all four together help us express the doctrine of God's sovereign grace.

1. The glory of God is the Chief End of all that is. *"For us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist."* (I Corinthians 8:6)

2. "Chief End" is not to be understood as a "fixed goal," but rather as a free, living, and surprising Word. *"For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of man."* (Matthew 24:27)

3. The glory of God does not exclude, but includes the glory of his creation, including the glory of man. *"And the Word became flesh, and dwelt among us, full of grace and truth."* (John 1:14)

4. The glorification of God by man and of man by God is an End that God actually accomplishes. *"And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified."* (Romans 8:30)

The God-ness of God

The glory of God is the Chief End of all that is. We begin with a redundancy. God is God. Children who learn the Shorter Catechism begin with the same redundancy; "Man's chief end is to glorify God." Why is this man's Chief End? Because God is good? Because he is useful? Because this is reasonable? Not at all. God is the Chief End simply because he as God *is* the Chief End. We cannot prove this or justify it. For we can only justify something by means of something else.

We would need another "end" by which to show that God is the Chief End. Yet if God is God, all "ends" fall in place before him. If he is the Chief End, he cannot as such be proved. He can either be worshiped accordingly, or rejected for another end.

What do we mean by "Chief End"? The phrase, insofar as it reflects the Biblical understanding of the "God of Abraham, Isaac, and Jacob," has overtones of both power and goodness. God is neither brute power without any moral content (as Archibald MacLeish's play, *J.B.*, tends to represent him), nor is he mere goodness without power to do anything (as sentimentalism would represent him). He is neither merely sovereign nor merely love but *sovereign love*. As the *powerful* Chief End, he himself has set in creation the ends and goals of everything. As *righteous* Chief End, he is the standard by which all the lesser ends are judged.

So far this sounds tame and academic, yet the consequences are staggering. If God *is* God, everything not God takes on a different status, the status of being relative to God, of having being, meaning, and power only in relation to God. To put it negatively, nothing not God can be taken *absolutely* seriously. The staggering consequences are simply a far-reaching and radical subordination of everything to God. God as God is the one before whose face earth and heaven fade away, and not only earth and heaven, but institutions including churches, traditions, governments, political parties, theological schools of thought, moral codes, and mother's love; religious experiences, Little Leagues, mental health, evil rulers and the best of rulers, Al Capone, and even Albert Schweitzer. This means simply that there is no ultimately sacred thing this side of God, nothing that is beyond criticism. We can guess, then, the definition of an idol: anything this side of God that is taken absolutely seriously, that is, with the seriousness of an absolute. The God who is man's Chief End is therefore also the God who is the idol-smasher, about whom Amos said, "I saw the Lord standing beside the altar: and he said, 'Smite . . .'"

The opposite to the view that God is the Chief End is the view that some piece of nature or history, or nature as a whole, is the Chief End. This view is not necessarily atheism. More likely, religion itself will be responsible for it. God is still affirmed, but is assigned a lesser role. Instead of being the *Chief* End, he becomes the means to something else which is the Chief End. When this happens, we believe in "God insofar as he . . . ," "God in relation to the problem of . . . ," or "God as he is relevant to. . . ." We worship God and respond to his gospel insofar as he cures loneliness, is relevant to (or stays away from) social problems, relieves despair, or "meets our situation." God is worshiped with a qualification. He is worshiped *if* he does such and such, or *because* he did such and such, and, therefore, he is not worshiped as God at all. Nor would it be too strong to say that Protestant Christianity has gone astray in pursuit of this page-boy God who provides relevant services. Wherever "relevance" dominates, wherever sermons are *primarily* helps for human living, wherever worship is *primarily* to provide peace and emotional rest, we have the page-boy God, and possibly the cessation of Protestantism. For relevance, peace, or human living have subtly become the Chief End. And while this may be religion, it is also at the same time atheism in the deepest and most pernicious sense of the word. For it rejects God in his Godness—that is, as the sovereign and righteous End of all that is.

The freedom of God

"Chief End" is not to be understood as a "fixed goal," but rather as a free, living, and surprising Word. What we have said so far has been misleading. "Chief End" sounds rather fixed. God as "Chief End" seems like a station at the end of a railroad track on which we are now traveling. But remember that God is the God Who acted, acts, and will act for our salvation. If he is merely the station at the end, he is safely out of the picture, helpless to do anything until we arrive at the station. But the God of Jesus Christ is not only at the End. He is the Chief Engineer along the way. He can start, stop, sway, or wreck the train. He can, in other words, affect the lives and destinies of the

(Continued on page 42)

Edward Farley, an ordained Presbyterian minister, teaches Philosophy and Religion at De-Pauw University in Greencastle, Indiana. His Ph.D. dissertation on *The Transcendence of God*, published in book form by Westminster Press in 1960, is recognized as a brilliant study in contemporary theology.

Dr. Farley was educated at Centre College, Louisville Presbyterian Theological Seminary, and Union Theological Seminary and Columbia University.

The congregation of the North Turner Church sings a hymn just after a potluck dinner in its new basement and just before its annual congregational meeting, both new experiences for this newly reorganized congregation.

With great aspirations, the Mission at the Eastward just now has its hands full keeping the church alive in a few of the clearings in the Maine wilderness

NEVER OUT OF THE WOODS

by John R. Fry
with photographs by Carl G. Karsch

"YOU ARE never out of the woods in this state," said a citizen of Maine as he pointed to a vast forest. "Except in cities or out on a lake, you can throw a stone into the woods from almost any place you choose to stand." This citizen was full of hope for a revival of Maine's economic virility. He thought that a hard-hitting research development program for making use of wood fiber could make all of those trees look like fields of gold. A staff member of the Presbyterian Church's Mission at the Eastward (MATE) also said, "You never get out of the woods around here." But he was referring to the constant battle that needs to be waged against ignorance, poverty, and inertia.

Aside from the coastal area, Maine is a series of clearings in the wilderness. These clearings have been settled and farmed for three hundred years or so. Each clearing has or once had a church, usually prosperous, and usually Congregational, Baptist, or Methodist. Maine traditionally has not been Presbyterian territory. Then, in 1949 a decision in the comity committee of the Maine Council of Churches gave an area in central-northwest Maine to the Presbyterians. Through hard work and unbelievable "long-suffering," the Presbyterian Church through its Board of National Missions has gotten into some of the clearings, and at this writing has revitalized eight churches, established three Sunday schools, fully restored three buildings, and worked four ministers at a more furious clip than they care to comment on or contemplate.

On a back road in rural Maine lives a family composed of eight children, a bright, contagiously hopeful mother, and a father who has successfully thrown off the effects of acute alcoholism. The mother in this family said that the presence of the Presbyterian Church in her part of Maine brought a minister to her door—the first time in their married life that a minister had

called. The minister showed sympathy, understanding, and skill in dealing with her husband. The minister became the Christian faith to him. "Well, you can see," she said, "the church has simply changed everything for us." The family still lives in a "substandard" house. It still ekes out a "substandard" existence on $28 a week take-home-pay plus what she can make in a nearby nursing home. But the family lives now on the edge of hope and not despair.

Such dramatic changes are not the rule. This one acts like lightning on a black night. It shows up a landscape that is seldom so brilliantly relieved. The landscape features more darkness than light.

A mother of four children, pregnant now with her fifth, tells in tones approaching despair of the closed-in circle of debt, mounting costs, and decreasing income—with no place to hide. She herself is one of the most dependable and ardent leaders in one of MATE's smaller churches, yet she sees in her neighbors and friends no willingness to come out of themselves and simultaneously into the church. "If they did," she said, "they'd have to do something, and it might be different." So, as fathers and mothers sit back in their chairs and grit their teeth harder than their fathers and mothers did, the sons and daughters fall heir to premature marriages, overlarge families, no vocational training, and a further eclipse of imagination and joy.

That mother speaks for many in the Mission and the many more who watch with suspicion (or timidity) MATE's growing community power. The problem is not with MATE but with the territory and the archtypical "Yankee" character of the populace.

Each of the Mission's four ministers pointedly stands up for their people, even though the people are at times a source of dismay. ("You never get out of the woods around here.") "These are good and resourceful peo-

ple," says Carl Geores. "And economically depressed," adds Dean Bembower, who pastors the most desolate region of the Mission's area. "Tough," surmises Bill Burger. "Delightful," says Cecil Rose, who is himself a native son lately returned from a pastorate in Florida. Taken together, the ministers' assessment of the "Yankee" character seems accurate and revealing of the Mission's situation right now.

Good and Resourceful. An elder keeps the roads plowed as an employee of the town and does carpentering on the side in order to keep going because, he says, without a chick-to-chick potential, large-scale poultry farming no longer is dependable enough to support a family. "I was at the point where I had to borrow $10,000 or quit. So I quit." He made this admission somewhat ruefully because he wanted to stay in the poultry business. Realism triumphed over tradition in his case. At least the town is glad to have him in the road-plowing business.

Economically depressed. Because farmers in Maine must have heavy capital investment in land and equipment, the one-man farm has almost disappeared. Dean Bembower lives on a road that once was filled with prosperous farms. Now he lives in the only occupied house on a four-mile stretch. No farms are in operation.

Two successful farmers, both active in church and community life, indicate that without luck and willingness to diversify their operation, they could not have kept going. Yet the fact that they have kept going while others have folded has to be understood as an indictment of some kind on the lack of ingenuity or courage or skill or energy that characterizes the failures.

What appears to be laziness is closer to despair than love for rest. What can a man do? The limited job market offers too few jobs on a part-time basis to too few men. "A bit of work here and there, with a cow and a garden and all the wood he can burn, gives a man a chance." This is a recurring refrain among the successful in Maine. But in modern America such bare survival living cannot easily be dignified by the word *chance*. It is more like a prison house of despair than a chance. Occupants are apparently lazy, but not by choice; they have been sentenced by an economy that does not flourish.

And Tough. A lumberjack has no other way to support himself, so he works for $70 a week and lives away from home in a mobile camp. One man in the business for thirty years estimates that he has actually been at home only three of those thirty years. An occasional week end, an occasional layoff provide the only oppor-

Warming themselves around a wood-fired stove young people from the church at Starks sing while the Reverend Dean R. Bembower accompanies them on his accordion. Youth group holds meeting in the community's hundred-year-old grange hall.

The Reverend William J. Burger, Director of the Mission at the Eastward, also visits remote lumber camps where he counsels with woodsmen, many of whom are French-Canadians. Here he stands beside a pile of cordwood partly buried in a snowbank.

tunities for a father to live with his children. He becomes a stranger out of economic necessity and grows tough in order to survive. Lumberjacks have lumberjacking sons. In the cycle the toughness increases. Three days at home a month begins to seem normal for a sizable section of the population. It is a big price to pay. What emotional toll this takes on such families is difficult to determine, but it is at least severe.

A foreman of a cement-pipe casting shop and a Presbyterian elder is tough in another way. He is resilient and able. He provides thirty workers a stable life because his product is in demand, and he has little effective competition. He was quick to note, however, that these were only thirty men, and not three thousand, or even three hundred. What the area of MATE needs, he speculated, is new and varied industries that could provide stability and promise to all the citizens. Yet there are not enough tough people in the way that he is tough. The foreman's pastor thought it unlikely that the new and diversified industry will come in the immediate future because the bright and capable young people invariably move to more prosperous environments, thus leaving the area to the unimaginative and depressed.

And Delightful. Two elderly ladies live in a picturesque old farmhouse. They are widely traveled (on a world-wide basis). They are intimate to at least six decades of goings-on in their locality. They are gay, substantial, and indomitable. They show as much concern and energy about moving a stone wall at the base of a hill used for skiing as Stevenson shows in trying to move the Russians in UN debate. They talk rapidly and forcibly on any subject. They illustrate clearly an incredible self-reliance that would put most senior citizens to shame.

Rural Maine has an abundance of such "unforgettable" characters. Their speech is filled with surprises for the outlander, such as the virtual abolition of the consonant "r," the subtle shift of the *ah* in father to the *aa* as in cat, or the *ah* in heart to something between the *ah* in hot and hat. Resistance to change seems both resourceful and unlimited. Pride is as rock-ribbed as the Maine seacoast.

Mission at the Eastward has already demonstrated its legitimacy. In each of its parishes church members and townspeople are enthusiastic. An old patriarch-like gentleman thinks that the church has increased property values. He finds that to the church's credit.

A high school principal finds the church's ministry to youth exciting and powerful. He should. He has been

NEVER OUT OF THE WOODS

operating a Saturday morning basketball program for boys in the South end of the Mission, paying for bright red uniforms out of his own pocket until—perhaps—the Mission finds some money to reimburse him.

A parent in the course of a youth-parent forum on the problems of youth declared that the existence of such an active youth group for these boys and girls who otherwise have very little to do had already solved some of the problems that the forum was considering.

Lumberjacks express gratitude for the interest and help that Bill Burger provides in his specialized ministry.

A wife of one of the staff members says that the reactivation of the church in her town has literally reactivated community life itself.

An elderly woman bemoaned the poor and infrequent efforts of the church in her day to teach the Christian faith. But, she notes, the Sunday schools in the Mission use the Christian Faith and Life curriculum. Its teachers have been helped as teachers; the presence of Cecil Rose as the Christian Education specialist for the Mission points to big increases in the number and quality of leadership training opportunities for all the teachers in the Mission. "This means," says the elderly woman," that the children growing up these days are not going to be handicapped as I was. They'll know something about what the church is before their hair turns white."

Behind the enthusiasm, however, stand the debilitating economic problems, the social apathy, and the ingrown "woods." Among the aspirations of MATE, the staff looks eventually to come to grips with these realities and thus make the Christian promise come true that the lame walk, the blind see, and the hopeless find help. Those are great aspirations. Just now MATE has its hands full keeping the church alive in a few of the clearings in the wilderness.

New England at its intriguing best. Mrs. Olive Bradford *(left)* and her sister Mrs. Minnie Doe discuss with equal animation the virtues of a wood fire, the revitalization of the church through MATE, or the crisis in the Congo.

Mr. Charles Barker, ruling elder in the Leeds Church, beside his township's snowplow, discusses what MATE means to the younger generations of citizens in rural Maine, and how their future has now been brightened.

Gift

FROM THE East

Felicia Sunderlal of India embodies the new concept of mutual exchange of ideas and people among churches around the world

by JANET HARRISON

"In America, the pursuit of happiness is a great aim. It is even in your Declaration of Independence, isn't it? When I come back from a meeting here, people say to me, 'Did you *enjoy* it?' But I don't go to a meeting to enjoy it. With us, in India, happiness is an outcome rather than an aim."

Such acutely perceptive comments on the American scene are only one of the reasons the Commission on Ecumenical Mission and Relations feels itself fortunate to have on its staff Miss Felicia Sunderlal, a gift to the American church from India. Serving as Secretary for Women's Relations in the New York office of the Commission, Miss Sunderlal exemplifies the trend in church thought toward a mutual exchange of ideas and people between churches around the world. No longer is the United States solely on the "sending" end; people from a variety of countries are working side by side with Americans in a number of spots through The United Presbyterian Church in the U.S.A.

Miss Sunderlal's particular job is to act as a channel for ideas and projects by which United Presbyterian Women are brought into touch with those of other churches in the United States as well as around the world. It may be American participation in an All-Africa Consultation; it may be involvement in observances on several continents of the seventy-fifth anniversary of the World Day of Prayer. Whatever strengthens relationships between the Presbyterian women of the United States and Christian women of any other denomination or country may well fall into Miss Sunderlal's portfolio.

Several years of professional work with the women of the United Church of Northern India, a round-the-world trip as a member of an ecumenical women's Fellowship Team ("I was the youngest, the least, the greenest on the team," Miss Sunderlal says), as well as study in the United States and participation in the last two national meetings of Presbyterian women at Purdue have equipped the tiny, dark-eyed, sari-clad Indian for her new job. Although, at the time, Miss Sunderlal was not conscious of being prepared for anything in particular, she is convinced that God's hand was in the course of her life leading her to the assumption of her present job.

Since her arrival at 475 Riverside Drive last spring, Miss Sunderlal has been invited, among other things, to speak on Africa before a local Presbyterian group, to take part in a panel in Ohio whose members were asked to discuss thirty questions on the "new concept of missions," to lead in worship on several occasions, to

GIFT FROM THE EAST

interpret the meaning of the term "ecumenical," and, more than once, to be a "walking, talking showpiece."

This last assignment Miss Sunderlal accepts in good spirit, realizing the keenness of interest on the part of Americans in Christians of other lands, especially, at the moment, Asia and Africa.

A third-generation Christian on her father's side, Miss Sunderlal grew up in the relative isolation and protection of a Christian mission compound. Educated at home by her father until she was twelve, young Felicia had only six years of formal schooling in all. This was enough to earn her a B.A.

"I started teaching at eighteen and a half, and some of my students were almost as old as I was. I was studying and teaching at the same time, and I was the youngest teacher."

Both her parents were teachers—her father being a professor of English Literature in Nagpur University, and her mother a teacher in a girls' school. Felicia's mother, and her aunt, who was a doctor, were among the few Indian women of their generation who were given an education, in a day when only Christians in India thought education for women important.

"I feel highly blessed to have been born in a family which had education," Miss Sunderlal says.

IT WAS a group of United Presbyterian women, sent to India in 1953 by the Board of Foreign Missions, and led by Miss Emily Gibbes, now women's department secretary for the Board of Christian Education, which deflected Miss Sunderlal from her teaching career at the Presbyterian School for Girls in Dehra Dun. The United Church of Northern India needed a women's worker. The American women's group thought Felicia Sunderlal would be ideal.

"It was a struggle to leave my secure, well-known job in the safe, cozy cocoon of an Indian Christian school to travel all over several northern Indian states," Miss Sunderlal recalls. But the rewards of the job were worth it. Christian women in India, she feels, "are just dying to do something for their Lord. The thing that was important with our women was not so much organization as inspiration and education. We tried to help them become conscious of women of other lands. We prayed a great deal for women all over the world. Prayer and worship are very important to Indian women."

Still there were difficulties.

"It's easier in the Presbyterian Church in the United States," the new Women's Relations secretary reflected not long ago, "because you are dealing, by and large, with one class. In India we have Christians who were Muslims, Christians who were Hindus; we have classes and castes, and such various backgrounds. Our servants are with us in the church. This makes program planning a lot harder, even though it lends the church a richness you over here sometimes seem to lack.

"But then, you have things we lack, too. The strength of your church is in the laymen. This is the real, local, grass-roots church here. In India, lay people don't take so much responsibility.

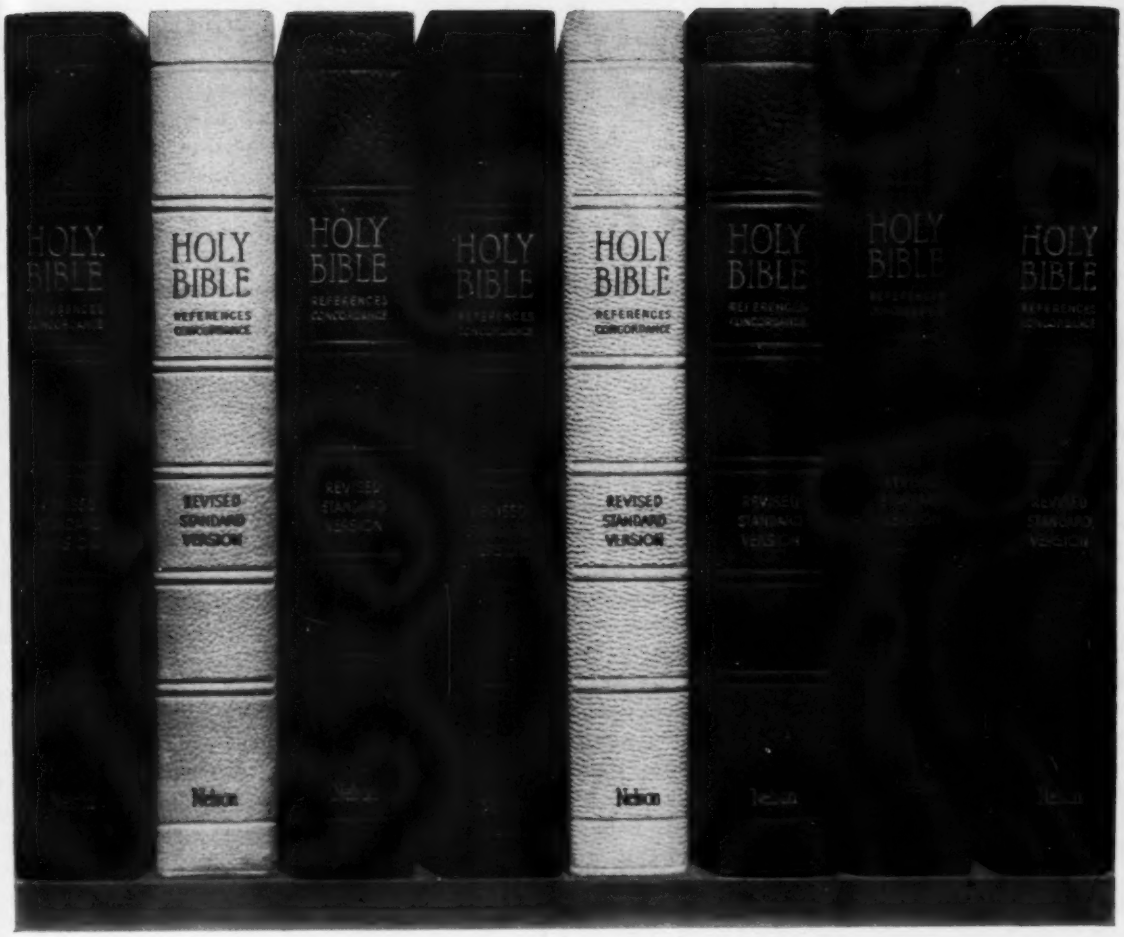
"There are things which the Indian church and the American have in common," Miss Sunderlal went on, looking thoughtfully out her office window at the broad Hudson flowing tranquilly past the new Interchurch Center. "After all, the church in Northern India reflects the ideas of the missionaries who brought it. And then, it is relatively easy to be a Christian in India, as it is in America. Christians are not persecuted in India. Indeed, the very fact that you are a Christian makes people trust you. How different is the life of the East German Christian, for instance—his 'abundant life' is carrying the cross daily."

Like other kindly strangers who have appraised Americans, Miss Sunderlal is struck by their gregariousness. ("They do not like to be alone"), by their capacity for work, their efficiency, and their strongly developed sense of responsibility. "But that in turn sometimes makes them think they are indispensable," she says with a smile. "And they are always doing, doing, doing—work and projects and mimeographed reports."

Felicia confesses that she, too, tends to be an "activist," although a severe illness a year ago taught her some things about tranquil acceptance of a quieter mode of life. Through this difficult period, she says, she found herself thinking of the words from "Lead Kindly Light": "I do not ask to see/The distant scene—one step enough for me."

On the political front, Miss Sunderlal finds relations between the United States and India much improved since her last visit here in 1958. At that time, Nehru was not infrequently accused of being a communist. Now such talk has died down, and Eisenhower's visit has demonstrated India's warmer feelings for the U.S.A. "Nobody ever had an ovation in India like Eisenhower's," she says. "It was absolutely spontaneous and unprecedented."

Although being a "missionary" from the East to the West demands quite as much adjustment on the part of the individual as the other way about, Miss Sunderlal is happy in her new assignment. She likes American frankness ("You know where you stand with Americans") and flexibility. "Above all," she says, "American Christians have an extremely deep concern for and love for Christians of other lands. The love that Christ has implanted in the hearts of Christian people here moves me very much. It never ceases to move me."



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saturday thoughts

Memo for a Launching Pad

Now that they've made it with a chimpanzee—known in the American press as Ham but in the British press as *Mr.* Ham—it is not unlikely that, by the time this appears, Messrs. Shem and Japheth will have sailed away in even larger arcs. The papers are probably already setting up the headlines for the inevitable day when the highest of the primates makes the return trip. Who can doubt what they will say? SPACE CONQUERED! . . . MAN CONQUERS SPACE! . . . AMERICA CONQUERS SPACE! Probably followed—to the despair of those who assume that the Cosmos was created to serve as an infinite Olympic stadium for national rivalries—by RUSSIA CONQUERED SPACE TWO MONTHS AGO, ASSERTS PRAVDA.

Now is the time for us simple terrestronauts to take another look at a small sermon by the son of a Scottish stonemason who spent his life thundering the gospel of an angry God:

"That the Thought-forms, Space and Time, wherein, once for all, we are sent into this Earth to live, should condition and determine our whole Practical reasonings, conceptions, and imagings or imaginings, seems altogether fit, just, and unavoidable. But that they should, furthermore, usurp such sway over pure spiritual Meditation, and blind us to the wonder everywhere lying close on us, seems nowise so. Admit Space and Time to their due rank as Forms of Thought; nay even, if thou wilt, to their quite undue rank of Realities: and consider, then, with thyself how their thin disguises hide from us the brightest God-effulgences! Thus, were it not miraculous, could I stretch forth my hand and clutch the Sun? Yet thou seest me daily stretch forth my hand and therewith clutch many a thing, and swing it hither and thither. Art thou a grown baby, then, to fancy that the Miracle lies in miles of distance, or in pounds avoirdupois of weight; and not to see that the true inexplicable God-revealing Miracle lies in this, that I can stretch forth my hand at all; that I have free Force

to clutch aught therewith? Innumerable other of this sort are the deceptions, and wonder-hiding stupefactions, which Space practices on us."

For a number of reasons, some of them good, Thomas Carlyle is no longer a fashionable writer. He didn't understand democracy, and he was aware that Energy equals Mass the square of the Speed of Light. B he learned early in life, partly fro teaching mathematics, that numbe and formulas can both contract an expand human vision. To him th Number One was not self or the co for an explosion at the end of a count down; it was the Oneness, the Unit of an infinite universe. And durin his lifetime—as one scientific miracl after another exploded in the press the steamship and railroad, the tele phone and telegraph, the repeatin rifle and Gatling gun, anesthesia an vaccination, the camera and th penny post, Lyell's readings from th rocks before Genesis and Darwin genealogies from the primordial ooz —Carlyle never forgot to wonder a the miracles that science didn't make

After that first conquistador i back from space, how many of u will still remember the quieter wor of sending out satellites to probe th infinite darkness around the huma heart? A word about that Projec might be scrawled, under *Things T Do Today*, on that launching pad a Cape Canaveral.

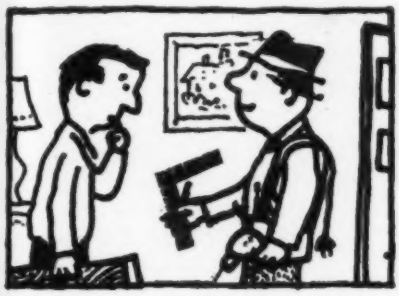
Don't Do It Yourself

One of our colleagues was bor the son of a plumber, and earl learned a thing or two about tools Another colleague is different. In fact Psalm 137 has no relevance for him at the point at which it says, "If forget thee, O Jerusalem, let my righ hand forget her cunning," because *his* right hand has no kinship with hammers, screwdrivers, or drills.

He is, however, an undaunted soul He set out one day to build, on a do-it-yourself basis, a table. He went to the mill and asked for a flush door which in this case was a thick piece of laminated mahogany. He was dismayed that the door was going to provide far more table than he could use, and the whole project came to a screeching halt until he could negotiate with his brother-in-law to purchase the remainder of the door for the construction of a smaller table which the brother-in-law didn't really need.

Back to the mill went the novice builder. The mill people cut the door into two tables, and asked, "What kind of wood do you want to buy for your edge?" The reply: "What edge?"

The matter of edges was explained, together with certain obscure talk about mitering, and the conclusion was that the mill people had better take care of the edge problem. The table builder went then to a hardware



store and purchased iron legs, which come with just the right number of screws, plus four plastic items which are meant to be snapped on the end of each leg to protect the floor.

When the table top, edged, was delivered, the table builder telephoned the plumber's son to inquire about the loan of some tools. There was a certain Tom Sawyer quality about the conversation, because the builder is not entirely without cunning, in its current sense.

The plumber's son arrived, laden with electric drill, extension cord, screwdriver, pencil, tri-square, and a rule. "Do you mean to say I need all those tools just to put four legs on a table?" asked the builder. The reply: "Yes, we do."

The plumber's son began to measure, to align, and to mark for drill holes. The builder disappeared, taking with him his camera plus the two small children of the other, who had come along to witness what had been billed as a historical event. When the picture-taking was done, the children and the builder returned to find that the four legs had been secured, that the table had been set upright, and that three of the protective ends had been snapped into place.

With a leer of superiority, the plumber's son handed him the fourth plastic end, and said, "Here, you snap this one on. We want you to have a sense of participation."

The table-builder's wife has done a very nice job of finishing the table with varnish and the like.

The Feel of Earth

A group of weather-fanciers meeting in New York recently reported that the world's winters have been getting progressively colder during the last twenty years. They proved it, too, with charts, even though they couldn't seem to come up with anything which appealed to us as a sensible explanation. Some thought "variations in solar output" might account for it, while others murmured something about the "cooling effects of increased volcanic dust in the atmosphere."

Even as they talked, and as the snow lay thick on our frozen garden, the still fairly reliable sun was swinging higher each day in the heavens. The seasons were gently and imperceptibly wheeling, and pretty soon, appearances to the contrary notwithstanding, the snowdrops will poke up their intrepid heads. A little while after that, the earth will start to thaw. Every day we will wander out to the back yard to see whether it is time yet to begin the best bit of gardening of all.

Weeding is a nuisance; contemplating chrysanthemums is a pleasant, passive joy. But turning over the garden bed, and then, on hands and knees, breaking up the clods, with the fresh, still-damp feel of the earth on our fingers—this is the most fun of all.

Of course, not everybody thinks so. Some of our colleagues consider their

sole responsibility for green things to be the lending of moral support to more energetic spouses. But for us, the moment of spring's beginning has a peculiar charm—illusions intact, cutworm, blight, and drought a faded memory. Nothing gets between us and the feel of earth in this brief moment of our annual back-yard Eden.

The Ginger Ale Situation

A treasurer of a junior high school cabinet has confirmed our suspicions that treasurers are born, not made. They seem to be clear about everything else but money. This young treasurer of our acquaintance made the following report concerning the ginger ale situation:

"We had 4 cartons of drinks:

One was full:	$3.35
Tax	.09
Two were empty	1.70
One was half-half	.00
	$5.14

"In the forth carton there were 6 empty bottles, which my father did not pay for because I didn't ask him for that part. Also, we received 1 free carton.

"Therefore, after all is said and done, at $.28 per bottle I received $1.40."

The more this report is looked at, the more opaque it becomes—and intriguing. Obviously, this lad has a great future as treasurer in civic and church organizations. He has already learned to overlook the ignorance and simplemindedness of the people. Like some poets, he writes for himself and for God.

news

UNITED PRESBYTERIAN MEN MEET IN FIVE CITIES

In the ballroom of a hotel in New York last month, fifteen hundred male voices recited, in unison, the sixteenth verse of the third chapter of John: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Temporary Westminster Bookstores are set up in hotels where meetings are held. In New York alone, the men bought more than 2,500 books about the Christian faith.

The event was the Eastern Area Meeting of United Presbyterian Men, first of the five regional gatherings of churchmen held annually. The verse from the Gospel of John is the source of the men's study theme for 1961: "God So Loved . . . He Gave." The massed recitation occurred on the first morning of the meeting, when the keynote speaker, the Reverend Robert H. Stephens, paused in his address to ask the men to repeat the verse in its entirety.

For the next two-and-a-half days the men traced ramifications of this theme. They found corollaries of God's love and of his greatest Gift in their own lives as family men, jobholders, and citizens.

Through seven hours of addresses and eight hours of directed study in small groups, they explored the meaning of this momentous act of God for human living in the home, community, nation, and in the bewildering maze of international relations.

The men marked two departures from their thirteen-year-old tradition. The name of the organization has been changed from National Council of United Presbyterian Men to, simply, United Presbyterian Men. The term *National Council* is now confined to the meeting of voting delegates in January to transact business and elect officers. The separate gathering for these purposes is also a 1961 innovation. Formerly

New president Philip S. Hitchcock is a lumberman from Washington State.

In four 2-hour discussion periods the men study their conference theme, "God So Loved . . . He Gave." The 1500 men in New York divided into forty-two groups.

the business meeting was held in conjunction with the midwest area meeting in Chicago, after the other regional meetings had taken place.

Other area meetings, nearly identical in program to the first in New York, have been held in Sacramento and Wichita. The meeting in Pittsburgh is scheduled for March 10-12; in Chicago, March 17-19.

In New York, U.S. Senator Kenneth B. Keating addressed the men, relating the convention's theme to problems of government. Senator Keating, a member of Brick Presbyterian Church, Rochester, told the delegates that he favored enactment of "a clearly defined, enforceable ethics code" for the legislative branch of the Federal government. He decried what he termed "a double standard"—ethical demands on the executive branch, none for the legislative branch.

The Senator called for "a release of the great potentialities that now lie imprisoned behind the barriers of discrimination based on race, color, creed, and national origin." By continuing such discrimination, he added, "we give communism the card that trumps the fine words we speak." Communism he called "a spiritual challenge. Only secondarily is it a military challenge. The way to meet it, to vanquish it, was revealed to us 2,000 years ago."

With Africa on the front page of every newspaper in New York, the men followed with special care the address of Dr. James H. Robinson, who has worked in Africa many times in the past few years. Pastor of the Church of the Master in New York, Dr. Robinson has made an avocation of taking American students to Africa to work, both with tools and ideas, among the people of the new nations there. Dr. Robinson related a recent incident when a Russian diplomat questioned him about the youth project, called Operation Crossroads Africa. When he had described the work accomplished by the 180 young people who have thus far visited Africa, the Russian praised the achievement, but added, "Of course we can do what you're doing, too, and do it bigger than you Americans ever dreamed of."

Robinson pleaded for more work "by voluntary organizations" in and for Africa. Private groups—church, business, educational, or other—"are not stymied by historical ties and associations which often frustrate the best-meant efforts of the government."

New president of the UPM, elected by the National Council in January, is Mr. Philip S. Hitchcock, of Yakima, Washington. Mr. Hitchcock has been a lumberman all his life, starting work as a logger when he was fifteen. He is now logging superintendent of the White Swan Lumber Company. An elder in the First Presbyterian Church of Yakima, Mr. Hitchcock is also teacher of college-age students in the church school, and formerly served as a trustee.

The Hitchcocks have a daughter, now studying at UP-related Lewis and Clark College, who is considering entering into some form of service to the Church abroad. Two younger sons are in high school and junior college.

Mr. Hitchcock has been an enthusiast for the men's organization from the beginning. After attending the first meeting in 1948, he toured his presbytery and synod promoting it. After working with Presbyterian men through three sets of initials—the body began as the NCPM, became, with the merger of two denominations, the NCUPM, is now UPM—Mr. Hitchcock feels that the organization's purpose has shaken down to something simple, but far-reaching. "Our immediate goal is the spiritual growth of the men themselves. The fruits of this, inevitably, will be increased service to the Church. I've observed, over the years, an increasing number of men devoting the best part of their leisure time, or their retired years, to working for the Church." The UPM, he believes, deserves part of the credit for this development. "As I look back, it seems to me that for several generations the Church hadn't been reaching the men. Now it is, and I sincerely believe that the UPM has helped."

Christians Continue Work In Congo

As the world's diplomats wrestled with the crisis arising out of the killing of the Congo's former premier, Patrice Lumumba, reports were received on the shifting situation of Christian missions in the chaotic new African republic.

More than 800 Protestant mssionaries from all over the world are presently engaged in giving immediate aid and making long-range plans to strengthen the churches in the Congo, which continues to be plagued by famine and disease.

The Reverend Theodore L. Tucker, secretary of the Africa Committee of the National Council of Churches, reports that close to two-thirds of the missionaries who were evacuated at the height of the crisis have now returned to their posts. This statement was made before the United Nations Command announced the evacuation of 164 Americans, missionaries and their families, from the especially dangerous Eastern Province.

But even after this withdrawal, forty-six missionaries of the Presbyterian Church U.S. (Southern) were at their posts in medical, educational, agricultural, and evangelistic work. Letters coming from Presbyterians at irregular intervals report "appalling conditions" in hospitals, where patients are dying for lack of food and medicine.

At present, 20,000 children in Kasai Province are reportedly starving, and 200 are dying each day, according to an official of the United Nations Food and Agriculture Organization. It was earlier estimated that in one area alone, more than 30 per cent of the children will die of hunger within six months unless more adequate supplies of food and medicine are forthcoming.

While the FAO has indicated that some $3,000,000 is needed to alleviate famine, the World Council of Churches has made an appeal for $1,000,000 to be equally divided between immediate needs and long-range planning. All foodstuffs are being distributed within the cooperative efforts of the UN, governmental, and other relief organizations. WCC funds for immediate famine relief are being administered through the Congo Protestant Relief Agency.

In January, 1961, nearly 850,000 pounds of food arrived from Church World Service to alleviate the situation. Distribution is being carried on by an interdenominational group of church workers, often under gunfire and along roads clogged with starving refugees. Presbyterian pilots John Davis and Dr. Sandy Marks fly some of these supplies and foods to points throughout the Congo.

The role of the Congo Protestant Relief Agency is of great significance. CPRA leaders, representing many denominations, began work so early in the troubled areas that they have gained experience that no other group has yet developed. Consequently, the United Nations has delegated to them work of vital importance. For example, they have now been given charge of three major hospitals and thirty-three clinics within the UN setup.

Another aspect of the grim Congo picture was stressed by Bishop Newell S. Booth, resident bishop of the Methodist Church in Elisabethville, Katanga. The world is hearing too much, he said, about the brutalities of drunken, marijuana-crazed soldiers in the Congo and not enough about the dedicated efforts of Congolese Christians to rescue their country from moral decay.

The bishop, who has headed Methodist work in the Congo since 1944, told a congregation in Washington, D.C., that Congolese delegates at a recent meeting of the South Congo Methodist Conference set a goal of doubling the membership of their churches in the next four years, and that "I expect them to do it." He related how three Congolese carpenters, thrown out of work by the turmoil, obtained ministers' licenses and started three new congregations.

Above all, he said, Americans should remember the "decent Christian folks" of the Congo when they read about the actions of some of the irresponsible elements of the country.

Two Rapid City Ministers Killed in Snowstorm

The ministers of both of the United Presbyterian churches in Rapid City, South Dakota, were killed in an automobile collision during a snowstorm on February 1. The victims were the Reverend Allen T. Christy, pastor of the First Presbyterian Church, and the Reverend Paul M. Fowler, pastor of the Westminster Presbyterian Church. Both were returning home after attending a church conference at Presbyterian-related Huron College, South Dakota.

Mr. Christy is survived by his wife, Wilma, two daughters, Kay Ann and Jen Ellen, and a son, Thomas Calvin. Mr. Fowler is survived by his wife, Estella, and two daughters, Mrs. Kenneth K. Andersen and Mrs. Dudley H. Riggs, Jr. First Church has an associate pastor, Robert Stemme, who was not involved in the accident.

Only a few hours before the fatal accident, Mr. Christy had been the chapel speaker at Huron College. The two ministers, accompanied by the Reverend Eugene Clements, of Hot Springs, South Dakota, who escaped serious injury in the crash, had begun their homeward journey ahead of schedule in hopes of getting free of the storm area. But in the poor visibility afforded by the blizzard, the clergymen's car collided with an oil truck. The driver of the truck was not injured.

Mr. Christy had been leader of one of the city's largest Protestant congregations, the First Presbyterian Church. Mr. Fowler was instrumental in developing the new Westminster Presbyterian Church. Mr. Clements had been an associate pastor at First Church, Rapid City, until moving to Topeka, Kansas, subsequently to Hot Springs, South Dakota.

Mr. Christy was a native of Ohio. He was graduated from Muskingum College in 1935, and attended the Presbyterian Theological Seminary, Louisville, Kentucky.

Mr. Fowler was born in Iowa, and was graduated from Iowa State College in 1924. He received his theological education at McCormick and Princeton Theological Seminaries.

Ohio Church Unveils Historical Painting

An important incident in the early history of American Presbyterianism has been commemorated in an eight-by-four-foot painting, recently unveiled by the Presbyterian Church of Coshocton, Ohio. The painting *(see photo next page)* portrays the preaching of the first Protestant sermon west of the Allegheny Mountains, which occurred at an Indian village in Ohio on September 21, 1766. The figures in the painting are Charles Beatty, sent by the Synod of New York to find out if the Indians would be receptive to missionary work; George Duffield, pastor of Pine Street Presbyterian Church in Philadelphia; their interpreter, Joseph Peepys, a Christian Indian; and members of the Turtle Tribe.

The Indians at first refused to listen

William Lucas' historical painting hangs in a parlor of Coshocton (Ohio) Presbyterian Church.

to the clergymen's message because of inconsistencies between religious beliefs and moral practices among white people. They later relented, however, and were responsive to the preaching, asking many questions about "the great book."

During the American Revolution, Dr. Duffield was Chaplain of the Continental Congress. He was also the first Stated Clerk of the Presbyterian Church in the United States of America.

The painting was executed by William Lucas, a member of the Coshocton congregation, who is a professional artist. The Ohio Historical Society is planning to include an opportunity to view the painting on one of its tours.

The Church in Germany: Frustration and Progress

Seven bishops and about thirty laymen from West Germany were barred by the East German police from entering East Berlin to attend a special service in St. Mary's Church marking the opening of the week-long Synod of the Evangelical Church in Germany (EKID).

The police action, regarded as the most serious of the Soviet Zone government's antichurch measures, was not unexpected. The communist authorities had already served notice that they would not permit the service to take place in East Berlin, because the appearance of "ecclesiastical exponents of NATO policy" would create "conflicts and complications."

Nevertheless, the action was sharply denounced by West Berlin religious and civic leaders. Mayor Willy Brandt of West Berlin called it "a breach of law and a violation of existing agreements." He said it was "all the more disgusting as those affected only wanted to attend a worship service." The service was the only Synod event scheduled for East Berlin, the main sessions having been arranged to take place at the St. John Foundation in West Berlin.

The seven bishops and the laymen had boarded a bus to take them to East Berlin when they were turned back at the checkpoint. This was after Professor Constantin Von Dietze, president of the Synod, had already been denied permission to enter the zone.

Earlier, Professor Albert Norden, leading East German communist propagandist, was heckled and booed by West German participants in a Red-sponsored "Congress for Disarmament and Peace" in Weimar, Soviet Zone, when he tried to defend his government's ban on the German Evangelical Church Day Congress in East Berlin.

The interruptions came as he began repeating Red charges of a NATO-controlled military leadership of the West German Protestant Church "camouflaged in clerical robes."

Meanwhile, in Hamburg, Western Germany, it was disclosed that more than 400 Protestant students have registered with Evangelical Church authorities for volunteer work in underdeveloped countries since the end of 1959. The young university graduates will be assigned largely to serve as doctors, teachers, and technicians.

In addition, the Working Fellowship of Evangelical Churches in Germany, organized last November in connection with German Protestantism's "Bread for the World" campaign, has offered to recruit, train, and send out lay fraternal workers to serve young Churches in Asia and Africa. In a letter to Asian and African church leaders, the fellowship explained that "as a result of the 'Bread for the World' campaign, many young Christians . . . have been asking us whether they might not serve in your Church.

"These young people," it said, "are not 'missionaries' in the usual sense of the word; they are experts in diverse occupations: technicians, physicians, farmers, teachers, university instructors, craftsmen, and businessmen."

Moderator Herman L. Turner greets the Rev. Robert Harriman *(left)*, Youngstown, O., and the Rev. R. H. Gorham, Corinth, Miss.

Moderator's Meetings: Around the

Some 1,500 ministers and laymen are returning to their respective churches this month with a broader perspective of The United Presbyterian Church U.S.A. than they have probably ever had. The reason: they have attended one of five three-day Moderator's Meetings sponsored during the past month by the Department of Stewardship and Promotion. Purpose of these meetings: to provide leaders of presbyteries and synods with information about the denomination's work in the United States and abroad. Equipped with the facts, these persons will be better able to present the financial needs of The United Presbyterian Church to their home presbyteries and congregations.

The prototype for ensuing Moderator's Meetings was held in Cleveland in 1957. To this conference were invited a limited number of representative ministers and laymen. The plan has grown to include five meetings held this year in Cincinnati, New York, San Francisco, Wichita, and Chicago. In each city except Cincinnati, the Moderator's Meetings are held just prior to the area sessions of United Presbyterian Men.

Format of the Moderator's Meetings is as uncomplicated as it is effective—addresses at meals and other times to the entire group by representatives of the various boards and agencies. Following several speeches, there are smaller meetings to discuss the topics of the addresses and related subjects.

As the speech highlights below indicate, a surprising volume and variety of material are covered during the three-day sessions. Conversations with some of the representatives support this observation.

Richard T. Heck, head of his own advertising agency and an elder in the Presbyterian Church of Madison, Indiana, last month attended the conference in Cincinnati. He is one of hundreds of volunteer "interpreters" who are called upon to speak to churches about United Presbyterian mission work supported through the General Mission budget of the General Assembly. "Speaking before church sessions and congregations," says Mr. Heck, "has compelled me to acquire a clearer picture of our Church's world-wide undertakings. These Moderator's Meetings have helped me considerably."

Mrs. Bruce Beardsley, whose husband is pastor of the Presbyterian Church of Bloomfield, Indiana, underscores Mr. Heck's comments. As missionaries for several years in Ecuador, she and her husband saw a small portion of the denomination's overseas enterprise first-hand. "These meetings have helped me realize the extent of our Church's work, and how extensive it has to be."

Following are excerpts from addresses which helped Mrs. Beardsley, Mr. Heck, and their colleagues at the Moderator's Meetings arrive at their conclusions:

Dr. Herman L. Turner, Moderator of the General Assembly: "This is a confused world as the result of the staggering effects of two world wars and the prospect of another one. Other factors are secularism and communism, the compromising pressures of political expediency, the amazing and disturbing influence of science, and the lack of ethical and spiritual values to give our world moral sanity.

"Living in a time when we are faced with the pressures of change on one hand and the resistance to change on the other, the answer is to be found in the application of Christian principles. God has placed this Church here in the world to give it a sense of direction. The mission of the Church is world-wide and includes all races. Never has the Church had a greater opportunity to show its concern for the spiritual needs of people, to be a conscience for the people, to speak the truth, in love, about the dignity of man."

Dr. Glenn Reed, field representative of the Commission on Ecumenical Mission and Relations: "Last year, sixteen African nations were born. By whatever means they can, these nations want to escape from the bonds of illiteracy, disease, hunger, and pain. It was the Christian missions which gave Africans

Dr. Gordon Jackson of Pittsburgh Seminary delivers address at dinner in Cincinnati opening series of Moderator's Meetings.

World-wide Church in 3 Days

Dr. Glenn W. Moore, secretary of General Council, outlines future needs of General Assembly boards and agencies.

their aspirations for freedom. Where Christ is preached, things can never be the same. Africans don't want to return to tribalism; the leaders realize this trend is only temporary to escape from their recent colonial pattern that they detest even more.

"We must recognize that God is at work not only in recognizable ways among the growing Christian Churches of such countries as Ethiopia, Sudan, and Cameroun. We must realize that God is also at work in the turmoil of the Congo or South Africa. More important, we must be willing to share in the sufferings of Africans. We must be willing to send the doctors that are needed, to make possible a program of technical training, to give money so that programs of the Church can be carried on not only in Africa but around the world."

Dr. Gordon Jackson, dean of Pittsburgh Theological Seminary: "Theological education is in a critical condition in The United Presbyterian Church. Enrollments have doubled in a decade; faculties are about the same size. Classroom and dormitory facilities have not kept pace. By 1975, estimates are that we will have enrollments of 2,700 instead of today's 1,700 in the eight seminaries. Forty faculty members will have to be added to create the recommended ratio of ten students to one professor. While tuitions can be increased somewhat, much of the added financial burden will have to be borne by the General Mission budget of the General Assembly."

Dr. Glenn W. Moore, secretary of the General Council: "It is easy to become overwhelmed by a variety of pressing issues, each one of which could easily absorb our best efforts. As Christians, we should realize that we should do our best and leave the issue in God's hand. After all, no man can properly comprehend the scope of the Church.

"Our Church must recover the sense that we are not on our own business. We will do what we can. God will use our inadequacies to bring about the transformation of persons and society for which we pray."

Dr. John T. Peters, secretary of the Department of Stewardship and Promotion: "Stewardship begins with receiving, not in giving. Stewardship has two aspects, the Divine gift and human response—grace and gratitude. As the theologian Paul Tillich has said: 'Religion is first an open hand to receive a gift; second, it is an acting hand to distribute gifts.'

"Man's giving is a reflection—or the lack of reflection—in their hearts of the acceptance of God's goodness. When God's presence is recognized, there is an unmistakable response. Our difficulty is that we will not receive what God offers."

Dean Rusk

Cabinet Members' Religions Revealed

President John F. Kennedy's Cabinet consists of seven Protestants, one Roman Catholic, and two Jews. Two of the Protestants are United Presbyterians.

Dr. Dean Rusk, Secretary of State, is the son of a minister of the Presbyterian Church in the U.S. (Southern). Rusk himself is a member of the Hitchcock Memorial Presbyterian Church in Scarsdale, New York. The Secretary of Defense, Robert S. McNamara, is an elder of the First Presbyterian Church of Ann Arbor, Michigan.

Robert S. McNamara

Students Jailed for Sit-In Demonstrations

Eleven college students, several of them from church-related institutions and all eleven leaders in the antisegregation movement in the South, chose thirty days in a county jail rather than paying fines. They were convicted of trespassing in Rock Hill, South Carolina.

The Negro youths were arrested after they refused to leave a drugstore where they were staging a sit-in demonstration against segregation.

One of those jailed was Charles Jones, a middler at the United Presbyterian seminary which is part of Johnson C. Smith University at Charlotte, North Carolina.

At a hearing in Municipal Court, the students pleaded not guilty to the trespassing charges. After being found guilty, they were sentenced to $100 fines each or thirty days in prison. They said they would prefer to be jailed. Midway in their prison term, it was reported that eight students had been placed in solitary confinement and on a diet of bread and water. The action was the result of a three-day fast in protest of what the students termed overwork.

Antismut Law Held Unconstitutional

The Supreme Court of the State of Indiana last month ruled three to two that the state law banning the sale of obscene literature is unconstitutional. The Court held that the statute violated state and Federal constitutional provisions guaranteeing freedom of speech.

Two state Supreme Courts which acted in similar controversies last fall handed down conflicting decisions. The Supreme Court of Washington state declared that state's law against the sale of obscene literature unconstitutional, but the Oregon State Supreme Court upheld a comparable law in that state.

Church Council Supports Repeal of Bus Law

A recently enacted school bus law slated to go into effect in New York State next September 1 may never be tried out. A bill designed to repeal it has been introduced and is supported by the State Council of Churches as well as the State School Boards Association. Advocates of repeal say that the new law raises questions both of Church-State relationships and of local autonomy, since it defines for local school districts precisely what they must do about bus transportation for both public and parochial pupils. Critics of the law also contend that it would raise costs inordinately.

Egypt: Ancient Christian Churches Threatened

With the completion of Egypt's Aswan Dam in 1970, a vast area in the Upper Nile Valley will be flooded. This will mean the destruction of countless antiquities and priceless records of Christian, Jewish, and Moslem faiths, unless a way is found to move them. Some twenty ancient Christian churches, monasteries, fortresses, and Egyptian temples dating back to the Pharaohs will be covered by the waters of the Nile.

At the request of the United Arab Republic and Sudan, the United Nations Educational, Scientific and Cultural Organization inaugurated a rescue project last year. Assisting UNESCO is the newly formed U.S. National Committee for the Preservation of Nubian Monuments.

Further collaboration comes from a Toledo, Ohio, organization headed by Dr. C. Umhau Wolf, pastor of St. Paul's Lutheran Church and past president of the Toledo Archaeological Society. A motion picture of the famous Nubian monuments will be produced to help spread the appeal to raise money.

Ten million dollars has been pledged by the United Arab Republic over a six-year period if appreciable help is promised by other governments. While the UAR has heretofore prohibited export of antiquities, it has now offered to distribute movable treasures among participating nations according to their contributions.

Funds have been received from Belgium, Pakistan, and Cambodia. Former President Eisenhower authorized use of part of the UAR currency held in Cairo in "counterpart funds" for a substantial contribution.

Teams of engineers and archaeologists from Poland, Spain, Italy, France, and West Germany are already at work exploring, excavating, and cataloguing. They were recently joined by teams from the University of Chicago, the University of Pennsylvania, Yale University, and Brown University. One task will be the

Ruins of ancient Christian church, among countless antiquities which UNESCO seeks to rescue before Upper Nile Valley is flooded at completion of Aswan Dam in 1970.

raising of the 250,000-ton temples of Abu-Simbel, built by Ramses II, considered one of the greatest engineering feats of its kind in history.

Included on the U.S. Committee are: chairman, Dr. J. O. Brew, director of Harvard University's Peabody Museum; and vice-chairmen, Dr. Edmundo Lasalle, U.S. member of UNESCO, and Spyros Skouras, president of the motion picture firm, Twentieth-Century Fox.

For Students, Summer Means Work

In Ghana, American young people will study Africa's politics, economy, traditions, and church life.

In Chicago, young people from various parts of the nation will conduct day camps, vacation church schools, and leadership training programs.

During the 1961 summer, these and other enterprises under the auspices of national agencies of The United Presbyterian Church will enlist the energies of more than 800 persons of high school and college age. (Some of the programs will be entirely sponsored by this communion, while others are to be conducted through interdenominational cooperation.) The projects will operate in forty-four overseas countries and in every quarter of the United States.

Last summer, 496 persons of college age took part in service and study enterprises under national United Presbyterian auspices. These young people worked in migrant camps, inner-city slums, refugee installations, and in other church-related projects in the United States and abroad. Overseas students participated in many of the projects in this country. More than 130 young people still in high school took part in projects conducted on an experimental basis by the United Presbyterian Board of Christian Education.

Among opportunities open to persons of college age during the coming summer are the following:

► Work camps in which participants will contribute physical labor toward the building or rebuilding of communities in many of this country's needy areas.

► Community service programs in which young people will perform a variety of jobs—most of them involving teaching—in such fields as housing, recreation, public health, and community improvement.

► Individual service plans under which a young person will take a short-term assignment in a mission school, a church, or a hospital. *(Continued)*

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► Working seminars which will require participants to find employment that will afford firsthand experience related to social issues probed in after-work-hours discussion groups.

► Study seminars which will consist of academic work, and in many instances, firsthand observation or travel.

[Young people of college age may obtain further information by writing to Presbyterian Summer Service and Study Projects, Board of Christian Education, 823 Witherspoon Building, Philadelphia 7, Pa.]

The following opportunities for senior high school youth have been arranged by the Board of Christian Education:

► A seminar at Cape Canaveral in which participants will consider questions posed for young Christians by the space age.

► A seminar at Oak Ridge for study of problems related to nuclear energy.

► An international affairs seminar, conducted in Washington, D.C., and at the United Nations, which will deal with the world situation as seen in the light of the Christian faith.

► Three church vocation conferences—in the Pittsburgh, Chicago, and San Francisco areas—that will give participants opportunities to obtain firsthand knowledge of various church vocations.

► A music caravan through Ohio, Indiana, and southern Michigan during which participants will demonstrate how young people can provide leadership in church music.

► A saddle-pack conference in New Mexico which will afford opportunity for Bible study and discussion of questions pertinent to Christian young people.

► An interracial work camp that will include time for discussion on problems of discrimination and prejudice.

► A service caravan program through which young people will tour various parts of the country to work in vacation church schools, take religious censuses, share in planning by local youth, and participate in worship.

[Young people of senior high school age can obtain additional information from Senior High Program, Board of Christian Education, 705 Witherspoon Building, Philadelphia 7, Pa.]

Of People and Places

CHURCH "MOTHERS" TWO MISSION CHURCHES; IS CONSIDERING ANOTHER

First Presbyterian Church of Battle Creek, Michigan (the Reverend Allan J. Weenink, pastor), took steps some time ago to provide worship centers to serve the great suburban growth in the area. The outcome of the initial step was the establishment of the Westlake Presbyterian Church in suburban Lakeview (the Reverend John F. Crosby, pastor), a township of 25,000 population. Membership is now over 400; church school attendance is 200, and plans have been completed to erect an education building this year.

Early this month, the second First Church-sponsored congregation was formally organized as the Pennfield Presbyterian Church (the Reverend Robert Langwie, pastor), with nearly 100 charter members. This church, which worships in a converted schoolhouse, opened in September, 1960, to serve an area of 7,000 persons northeast of Battle Creek.

More than formal sponsorship and verbal encouragement are being given to the mission churches. Gifts of money and of staff time, loans of equipment and furnishings, manual labor by lay members of the "mother" congregation, and other assistance have helped the new churches become established.

Now, First Church is considering the prospects of establishing a third mission church in the western part of Battle Creek, where influx has been great and accelerated growth is anticipated.

"OPERATION OUTREACH" — GOOD RESULTS

Seventy-two new members, a 24 per cent increase in membership, was the result at the end of 1960 of a visitation campaign conducted by the Nauraushaun Presbyterian Church of Pearl River, New York (the Reverend Wilbur O. Daniel, pastor). Beginning in January, 1960, fifty men and women of the then 300-member church trained for visitation and commenced calling on residents of a dozen new housing developments within a few miles of the church, located twenty miles north of the city of New York. Their procedure was well-organized; newcomers to the area were located through the telephone office, real estate agencies, the Town Board, and alert individuals. Over 700 calls were made, and a permanent committee on evangelism will continue the task undertaken by the original "Operation Outreach" visitors. Since the sanctuary is now strained to capacity, plans are under way to build a new church this year.

RARE CALVIN EDITION ACQUIRED BY U.S.A. LIBRARY

One of the five known copies of the first edition of John Calvin's *Institutes of the Christian Religion* has been acquired by the Henry E. Huntington Library and Art Gallery of San Marino, California. Printed in Basel, Switzerland, in 1536, three copies of the work are now in Europe, the others in the United States.

The acquisition was made with the assistance of the Carl F. Braun Foundation and the Friends of the Library. The volume is small in size, but over five hundred pages thick. Its rarity has long been known. On the title page of the Huntington copy, in an eighteenth-century hand, is the quaint notation: "Editio albo corvo rarior" (rarer than a white crow).

On a visit to the library to see the rare volume, Dr. Ganse Little, pastor of the Pasadena Presbyterian Church and president of the Board of Christian Education of The United Presbyterian Church U.S.A., said, "If Martin Luther's 95 Theses may be considered the 'Declaration of Independence' of the Protestant Reformation, John Calvin's 'Institutes' may properly be called 'The Constitution' of that Reformation. From its interpretations of Biblical theology have been developed principles which not only reformed the Church but have informed the political, economic, educational, and social structure of the Western world."

NEW ASSIGNMENT FOR LEE

John Park Lee, of North Haledon, New Jersey, was recently named head of the General Department of Public Relations and Interpretation of the Board of National Missions, United Presbyterian Church U.S.A. Before assuming his new duties last month, Mr. Lee was the director of health and welfare services of the same board, which aids some 3,400 churches, community centers, and other related programs. Included in the new department are programs of interpretation through local churches, women's organizations, press relations, publications, and audio-visual units.

For the Record

ANNIVERSARIES:

100th. Huntingdon Valley, Pa. (the Rev. Leonard A. Clayton, pastor).

75th. Disston Memorial, Philadelphia, Pa. (the Rev. George A Vorsheim, pastor).

50th. Collegiate, Ames, Iowa (the Rev. John G. Davies, pastor).

DEDICATIONS:

First, **Idaho Springs, Colo.** (the Rev. William B. Garner, pastor), of the completely remodeled interior of the church.

First, **Mt. Dora, Fla.** (the Rev. George L. Kress, pastor), of a new building containing a sanctuary and fellowship hall.

Wabash, R. 1, **Allendale, Ill.** (the Rev. Kyle Shown, pastor), of a Christian education addition.

North Highlands, **Fort Wayne, Ind.** (the Rev. Dr. William J. Ratz, pastor), of its second unit—an education building.

First, **Mitchell, Ind.** (the Rev. K. Jack Hett, pastor), of the extensively renovated and redecorated church plant.

First, **Beloit, Kans.** (the Rev. Sheridan J. Robbins, pastor), of a new Christian education and administrative wing.

First, **Williamstown, N.J.** (the Rev. Fred C. Bischoff, pastor), of a new manse.

Christ's First, **Hempstead, N.Y.** (the Rev. Dr. Willis Alden Baxter, pastor), of a new fellowship building named Ludlum Hall in memory of Clinton W. Ludlum.

Pleasantville, N.Y. (the Rev. John M. Whallon, pastor), of a new manse.

Yale Avenue, **Tulsa, Okla.** (the Rev. Ralph J. Cottier, pastor), of a new Parish Hall containing education, recreation, dining, and administration facilities.

Graystone, **Knoxville, Tenn.** (the Rev. Paul Floyd Jones, pastor), of a new church plant.

NEW CHURCHES ORGANIZED:

Knox, **Naperville, Ill.** (the Rev. Kenneth Lehman, pastor), with 201 charter members.

Beltsville (Md.) United (the Rev. Julius E. Scheidel, Jr., pastor), with 83 charter members.

Church of the Redeemer, **Meadville, Pa.** (the Rev. Louis Evert, organizer-pastor), with 250 charter members.

Marcus Whitman, **Kent, Wash.** (the Rev. Morgan R. West, organizer-pastor), with 82 charter members.

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Records

FOR THE EASTER SEASON

Sacred Choral Music

Particularly welcome is a recent London release of the Bach *St. John Passion* (complete). It is sung by the choir of King's College, Cambridge, England, with distinguished soloists, and appears on three discs, available in stereo. Less a musical masterpiece, but a favorite of many, is Stainer's *The Crucifixion* in a good performance by the Giuliana Chorale, with organ accompaniment by Richard Ellsasser (MGM). A record company in Cincinnati called Chime has a recording of Dubois's *The Seven Last Words of Christ*, with soloist, organ, and choir conducted by Robert McSpadden (three other recordings of this work are also available). Chime Records has the only LP available of Gaul's oratorio *The Holy City*, by the Cincinnati Festival Choir conducted by Thor Johnson.

Outstanding among records of Bach cantatas is a recent one from the Bach Guild which contains *No. 33* "Allein zu dir" and *No. 105* "Herr, gehe nicht ins Gericht"; the works are magnificently performed by excellent soloists plus the Chamber Orchestra and Chorus of Radio Denmark. The conductor is Mogens Wöldike, a master of baroque music. Another great Wöldike performance is Haydn's *Mass in Time of War*, using Viennese forces (Vanguard). Handel's *Messiah* and Bach's *Mass in B minor* (reviewed in the December 1, 1960, issue) have a particular significance during Lent.

Arias, Anthems and Chorales of the American Moravians is a record with music of surpassing beauty. The Moravian Festival Chorus and Orchestra, conducted by Thor Johnson, offer works that are fortunately emerging from neglect and enjoying the circulation they deserve. Columbia calls this Volume I, and we hope for an early issue of more volumes. Various hymns and sacred favorites receive a fine rendition in two records: *What Wondrous Love*, with the Robert Shaw Chorale (RCA Victor), and *A Mighty Fortress*, with the Mormon Tabernacle Choir and organ (Columbia).

Organ Records

Pipe Organ Favorites in Stereo has D. J. Rees at an English organ, performing some of the pieces churchgoers often hear as preludes or postludes (London). *The Great Organ at the Mormon Tabernacle* finds Alexander Schreiner playing less familiar selections on this great instrument in its first really good reproduction on discs (Columbia). Bach devotees will be grateful for a recent issue of the blind Bach specialist Helmut Walcha, playing a Netherlands organ on a disc called *Bach Organ Works* (Deutsche Grammophon).

Spoken Records

Vanguard has issued two sets of readings by Charlton Heston. *The Five Books of Moses* is a two-record set, although each record may be purchased separately. On the first disc Mr. Heston covers the following subjects: The Creation, The Garden of Eden, Cain and Abel, the Story of Noah, and Abraham and Isaac; the disc is called "In the Beginning." The second disc is called "Out of Egypt" and covers The Story of Israel in Bondage, and The Deliverance from Egypt. The second set is *The Life and the Passion of Our Lord Jesus Christ*; each disc is available separately—"The Life" and "The Passion." Actor Heston, an excellent reader, brings the stories to life in a compelling manner. Appropriate and tasteful background music is supplied by the Robert De Cormier Chorale.

A company specializing in spoken records is Caedmon, and it has some fine recordings of Biblical works, all single 12″ LP discs: *The Book of Judith and the Book of Ruth*, read by Judith Anderson and Claire Bloom; *Ecclesiastes*, read by James Mason; *Genesis*—The Creation and Noah—read by Judith Anderson; *Job*, read by Herbert Marshall and a cast of eight. *Old Testament Psalms and the Tale of David* has Judith Anderson reading the major Psalms and the Saul, Goliath, and Bathsheba episodes from the First and Second Books of Samuel.

Another fine Caedmon record is *Sermons and Meditations of John Donne*, in which Herbert Marshall reads the profoundly beautiful passages from sermons of the English divine and poet.

—Enos E. Shupp, Jr.

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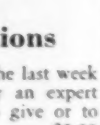

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BOOKS

Of Calvin, Prayer, and a Grim Episode

PROBABLY not too many people in America have been pacing anxiously around waiting for the new translation of Calvin's **Institutes of the Christian Religion** to be completed. But a few people have been waiting, and they have not been disappointed. The new work, done by Ford Lewis Battles under the editorial supervision of the superb Calvinist of our day, John T. McNeill, for the Westminster Press, offers an exciting, fresh, accurate, and vivid English translation for modern Americans. Calvin has become a very important man in our century as modern theology has recently begun to wrestle seriously with the incredible sweep of his thought. Drs. McNeill and Battles, plus their corps of advisers, have made that important man readable. Westminster Press publishes the new "Institutes" in two volumes at $12.50 for the set.

I Believe in the Living God *(Westminster; $3.00)* is a collection of twelve sermons by Emil Brunner on the Apostles' Creed. Delivered in Zurich during World War II, they reflect the great theologian's searching profundity, yet are stated in simple language. "In these sermons," says Presbyterian pastor John Holden, who translated the series, "the Apostles' Creed, which we repeat, sometimes mechanically, at Sunday morning worship, comes alive and shocks us with its relevance to problems all of us face: anxiety, guilt, doubt, suffering, and death."

"Prayer keeps us humble enough to accept our share of inadequacy," says Muriel Lester in **Praying: How, When, Where, Why** *(Revell; $1.00)*. The noted English social worker and laborer for peace here sets down in simple, suggestive words the paths to continuous communion with God. Low-keyed, at first seemingly almost banal, the book gradually, in its sixty-four little pages, brings one to a sharp sense of the poverty of most prayer life.

Parents trying to invigorate family-worship periods may discover helpful material in two recent titles. One, **Prayers Written at Vailima,** by Robert Louis Stevenson *(Macmillan; $2.50)*, is a classic collection, illustrated with Hilda Scott's drawings of flora and fauna. The second, **Prayers for the Family,** by Josephine and Christopher Bunch *(Revell; $1.50)*, focuses on familiar traits—such as grumbling, shyness, and tactfulness—as well as the more usual devotional topics.

The wanton shooting of unarmed people by policemen does not make a pretty tale. Nevertheless, any who feel compassion for their fellow men will be rewarded by a perusal of Bishop Ambrose Reeves's circumstantial and documented account of the terrible events of last March in South Africa. The Bishop, since deported, tells the grim episode in **Shooting at Sharpeville** *(Houghton Mifflin; $3.50)*, and the accompanying pictures bear out his witness in every detail.

In contrast to Bishop Reeves's detailed treatment of one searing event, British artist Paul Hogarth recounts an unhurried journey through the Union of South Africa and the Rhodesias in **Sons of Adam—A South African Sketchbook** *(Nelson; $2.95)*. But his sensitive drawings *(see above)* and accompanying comments add up to a similar protest against "the unquestioned anachronism of a modern slave society" in these lands. The book's preface is by Father Trevor Huddleston.

Biblical Archaeology, by G. Ernest Wright *(Westminster Paperback; $1.65)*, is an abridged and up-to-date version of the author's large, illustrated 1957 edition. It covers the period from prehistoric times to the establishment of the early Christian Church in Rome and the Middle East.

SEEN AND HEARD *by John R. Fry*

Same Center, Larger Circle

THE Riverside Church in New York City has a new FM radio station, WRVR, that operates at 106.7 megacycles on the FM dial. It can be received as far as fifty miles away and has prime reception within a twenty-five-mile radius. Some 600,000 FM sets are available for tuning in to this new station. Riverside Church has an enormously expanded community to serve.

Riverside has always tried to think of itself as the center of the Morningside Heights community and environs. WRVR extends the boundaries of the community without moving the center. The service rendered to the community consists of flexible, urbane, well designed, and expertly produced radio programs beginning at 5 P.M. on weekdays (10:45 A.M. on Sundays) and ending with a nightly meditation by senior minister Robert J. McCracken at midnight. Soon the station will begin its weekday operation at 9 A.M. and run straight music ("without comment or commercials") until 5 P.M.

What goes on? February 27 could be taken as a random example. At 5 P.M.—a prayer by Harry Emerson Fosdick; at 5:05—band music by the Eastman Wind Ensemble; at 6:00—Louis Lyons with background on the news of the day; at 6:15—more news; at 6:30—a Handel and Hindemith symphony and Dvorak "Scherzo Capriccioso"; at 7:30—a discussion of *Economics in the Space Age*, conducted by a Princeton University professor and an investment counselor; at 8:00—two hours of the Philadelphia Orchestra; at 10:00—Sir Charles P. Snow in the first of three lectures given at Harvard University on the subject of science and government; at 11:00—an operatic program featuring Eileen Farrell in excerpts from Cherubini's *Medea;* at 11:30—a devotion in Spanish conducted by Pablo Cotto of the Riverside staff; at 12:00—McCracken at midnight.

This is a fair sample of what generally goes on. Music (Wednesday night features three contemporary jazz programs), taped lectures, news analyses, devotions, prayers, taped proceedings of art festivals, forums, and special children's programs are regular features.

"As you can see," said Roderick Rightmire, WRVR's assistant manager, "we are not a preaching radio station. We are operated by the Board of Trustees of Riverside, but we operate as a cultural, informational station in order to serve New York. We do carry religious programs, but they fit into a schedule, as similar programs should fit into the schedules of any station."

Having begun operations on January 1 of this year, WRVR has not yet secured any definite information on how many or what kinds of listeners it has attracted. The mail response and the enthusiasm of the Riverside congregation itself seem to indicate, however, that the station has rather quickly won itself a place in the listening habits of the city. Mr. Rightmire points out that some respondents have been definite about what they have and have not liked, which means, he says, that the people are listening to more than one program at a time and for longer than one evening at a time. But the actual reception is still unknown.

Undoubtedly some accurate audience survey will be conducted before 1963, at the end of which the church will review and evaluate what has happened. The station presently is operating with funds provided by the church's Board of Trustees, and has assurances of this support until 1963. Then some long-range plans will be formulated.

The most important single fact about WRVR is its location in Morningside Heights, which is affluent in talent. In the immediate neighborhood WRVR can call on Columbia University, Barnard University, the International House, Union Theological Seminary, the Juilliard School of Music, Jewish Theological Seminary, the Interchurch Center, St. Luke's Hospital, Morningside Heights, Inc., and Teachers College at Columbia. Set anywhere else, WRVR would be only as good as its record and tape library. But in its area it literally has only the sky for its limit.

Some theologians are wary of the church's becoming a cultural "carrier." And some theologians have voiced their distress about this venture. WRVR so far can answer that the theologians are welcome to come on over and make a lecture on the subject. The future of the station will in no small measure depend upon its ability to keep its mikes available to a variety of critics, even to those who think the church shouldn't be in the radio business.

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WE'VE BEEN ASKED

Question: Some people in our church cannot understand why children of members may not partake of the Lord's Supper before they are received into full communion on their own confession, or why adults not members of any evangelical church may not partake. Why is it?

Answer: The Directory of Worship in the Constitution of our Church says in Chapter 10: "The Lord's Supper . . . is to be administered . . . only to those who have confessed their faith in Christ and are leading a Christian life." This does not specifically require church membership of every adult who partakes, nor does it require him to be a member of our denomination. But it does require him to make a public confession of faith in Christ, and this, if he really understands what his faith means, will surely lead him to take his place and give his Christian witness in some branch of Christ's Church.

The Directory of Worship requires a partaker of the Supper to have confessed faith in Christ. Such a confession rightly takes place in the Church, before the Session; when a child is old enough to make such a confession he should do so, and so come to the Lord's Supper as a full communicant member of the Church. The Supper calls for the child's own responsible confession.

In this it differs from infant baptism. At infant baptism one or both parents bring their child, confess their faith in Christ, dedicate their child to Christ, and promise to bring the child up "in the nurture and admonition of the Lord." At this stage the parent or parents act to claim the covenant privilege of Christian family life for their child. They then are to carry out their promise and so train and encourage the child, and so surround the child's life with faith and prayer, that the child at the proper time will confess his faith in Christ before the Church and take an active part as a church member. The parents cannot act for the child in the Lord's Supper, except that they, by partaking of the Supper in grateful faith, show the child that their home is founded on faith in Christ. Each one who partakes of the Supper is expected to understand its meaning, and when the child can do that, he is ready to go before the Session, show that understanding, and be received into full communicant membership in the Church. From then on he can partake in personal faith and true understanding, and this sacrament can be for him a regular means of grace to bless and strengthen him in his Christian life.

Question: Acts 12:17 says that Peter, after he had escaped from prison in Jerusalem and visited the home of Mary, the mother of John Mark, "went to another place." Where did he go?

Answer: Peter had been imprisoned by Herod Agrippa I, who ruled Palestine for Rome from 41 to 44 A.D. After his escape Peter could no longer continue preaching in Jerusalem. So Acts 12:17 means not that he left the home of Mary, the mother of John Mark, and went to some other place in Jerusalem, but that he left Jerusalem and went to another city. Acts does not name that other city.

We have no clear picture of the later work of Peter. From Acts the only other thing we learn of his career is that he was present at the council in Jerusalem (Acts 15:7-11). From Galatians 2:11 we learn that Cephas (that is, Peter) later went to Antioch in Syria for a visit. It is possible but by no means certain that I Corinthians 1:12 points to a visit of Peter to Corinth which led some Corinthian Christians to think of him as their leader. Since I Peter 1:1 addresses Christians in most of the regions of Asia Minor, it indicates that Peter was known in those regions and so may have visited those areas and done evangelistic preaching in them.

Later tradition, with no support from the New Testament, says that from Jerusalem he went at once to Rome and founded the church there. There is no good reason to think that he was the founder of the Roman church. Paul's letter to the Romans gives no hint that Peter had been in Rome before Paul wrote, and if Peter had been in Rome when Paul wrote to the Romans, Paul surely would have mentioned that fact. That Peter went to Rome seems suggested in I Peter 5:13, where "Babylon" probably means Rome. That he went there late in his life and died there as a martyr I am ready to accept, but he did not found the Roman church, and we do not know where he went when he left Jerusalem just after his escape from prison.

—FLOYD V. FILSON
Professor of New Testament
McCormick Theological Seminary

Fat of the Land

A LADY in Michigan wrote to tell me about the "planned Bohemian Circle luncheons" her church puts on. "There are casseroles, salads, relish trays, rolls, cakes, each of which must be 'sampled,' although many obviously 'shouldn't.' Later the discouraged program chairman looks at the nodding heads or glazed eyes and vainly tries to interest the surfeited Circle in the needs of the hungry, the impoverished," my correspondent said.

She struck a responsive chord with me, for I belonged for awhile, until a merciful Circle reshuffling removed me, to a group which met for dessert at the homes of the various members. The competition in calories was fierce.

If the hostess of one month had pecan pie with vanilla ice cream, the next month's provider felt obliged to produce meringues glacés with fudge-nut sauce and whipped cream. This collation came at the beginning of the meeting, and by the time it had been consumed, with helpful coffee, and a great deal of conversation, it was often so late that I had to tiptoe past the drowsy forms of my fellow Circle members and go collect the boys at school.

One of the most amazing things about the Church in the U.S.A. is that, in spite of living off the fat of the land, it manages to get the message about the needs of others as well as it does. Here we sit, some of us, in our million-dollar, plush-seated, air-conditioned sanctuaries, and either the people who tell us about the needs of the Church in the wide world or else our imaginations must be operating effectively. Or perhaps it's just our guilt at having so much which motivates us to hand over some of the excess to those who have little. For we do give—not enough, but nevertheless quite a lot. In our church, the women have a particularly good record on supporting projects of the wider Church at home and abroad.

Once upon a time, Presbyterians used to go in for the Sacrificial Meal. Something like this might still be a good thing to try. I heard about a pastor in Germany who was so personally moved by the grim tales of children sleeping on the streets of Hong Kong that he and his family simply skipped one meal a week, and put the money they would have spent on it in a jar. Gradually some of his friends started to do the same, and last year this little group raised, from among quite poor people, seven thousand dollars.

Supposing one day our hostess at Circle meeting were to come in with a tray full of glasses of water and say, "That's all you get today, ladies. What I would have spent on your dessert is going into the plate next Sunday." Supposing, at the next "Bohemian luncheon" in Michigan, the menu were to be something really Bohemian such as popcorn and skim milk. Supposing, instead of redoing the pew cushions in our church, we were to give the money we have raised for it to the new refugee center for Cubans in Florida.

Lean chance of any of this—and if it happened, we wouldn't like it. When we live on the fat of the land long enough, a frugal way of life seems unthinkable. But if austerity in church affairs got fashionable, there are no limits to the miracles we, the overfed, might cause.

Priscilla

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THE GRACE AND SOVEREIGNTY OF GOD

(Continued from page 15)

travelers at any time. He is free at any moment of time to act and to give his Word. Sovereign grace, therefore, in addition to being what God is, is also the way he acts. As sovereign, God acts freely out of himself. As grace, God acts always in accord with his character of righteousness.

God thus is the one who takes us by surprise. "The Son of man comes . . . like lightning," to paraphrase Matthew. As sovereign freedom, God is not contained in a doctrine about the grace and sovereignty of God. Nor is he a way we explain things such as, "How come the world?" Nor is he a heavenly reality, thus fenced off from earth. Nor is he bound by his own past declarations. He can "repent." Nor is he bound by anything, for he is God. And he takes us by surprise.

This too has staggering consequences. For it means we are never safe. We are never secure from his judgment or his salvation. Nor are we safe *in* his salvation in such a way that we cannot be surprised and upset. Thus we can never fix ourselves in anything in the past. As soon as we adopt a certain moral code, theory of child-raising, theological solution, or new title for a Church Board, the lightning comes. Nor can we calculate our destiny in advance. As soon as our best laid plans are laid (the next house to be built, the next promotion counted on, the maturity to come with time), the lightning comes. As one contemporary poet, Diane Di Prima, has said:

> And who
> My little witch
> do you think you are
> that you take
> Lightning
> for granted

The Flesh-ness of God

The glory of God does not exclude, but includes, the glory of his creation, including the glory of man. To say that God is the living and surprising Chief End-of-all-that-is still is incomplete. The impression might be given that God in his sovereign grace is good and all else is bad. We might think that we are forced to choose: either glorify God or glorify the world. But this is God-in-general talk. For Who is the God under consideration? He is God Who in Jesus Christ "became flesh and dwelt among us." Here we have the most staggering affirmation of all. God not only is God, the Chief End, worthy of worship and glory. This God glorifies something other than himself, namely the world, and more specifically, man.

God's greatness is not an aristocratic greatness that can never concern itself with its opposite. God's wealth is not a wealth that fears poverty. His purity is not the kind that can never come into contact with filth. Rather, God shares his own glory with his creation.

Of course we can deny this. We can say that "becoming flesh" is both impossible and improper of God. If we say it is impossible, that God is not able to involve himself in his own creation, we make heaven God's prison, and declare to God that certain places (such as the world, human flesh) are off-limits. God becomes like the rich man's son who has everything—except some mud to play in and other boys to fight with. Such talk makes it sound as if it was not Adam and Eve, but God, who was locked out of the Garden. But the God whom we know and confess is the one who did become flesh.

If it is not impossible, surely "becoming man" is improper of the divine. Surely it is improper for God to be mixed up with birth and boiling water and midwives; with petty troubles like measles and ingrown toenails; with tears, jokes, sarcastic remarks, and angry shouts; religious rituals, kosher food, and circumcision; power politics, judges, and jails; children's games, fawning women, and blood; dirt and dust; perplexity, and wondering what to do next; gay parties and lonely watches; and, above all, though not least of all, death, *with* its sting. But if this is improper of God, all we can say is, we have an improper God. God is bound by no propriety; judged by our own conceptions, he is a foolish God.

Thus Jesus Christ, God become flesh, establishes and defines the grace and sovereignty of God. Jesus Christ is God doing the one impossible and unbelievable thing: becoming like us that we might become like him; becoming like us to glorify us and his creation. In Jesus Christ the Sovereign shares his sovereignty; hence we become "heirs of all things."

The victory of God

The glorification of God by man and of man by God is an End God actually accomplishes. Clearly, our times are not utopian times. Our kingdoms are not the Kingdom of God. Are we saying, then, that God ought to be the Chief End, and is making an effort to bring everything into accordance with this purpose? This makes God sound like someone making an effort to cook bouillabaisse or hit a home run with no certainty of success. Do we affirm, then, that in Jesus Christ, God *is* accomplishing his saving purposes? If so, we will hear from the background Paul, Augustine, Calvin, and Jonathan Edwards all cheering. For this is what predestination is all about.

We would do well not to identify predestination with secondary and always debated issues. For instance, the central concern is not whether man as the object of God's salvation is or is not God's puppet. Some, assuming that God's freedom and man's freedom are mutually contradictory, have concluded this, but others vigorously deny it. Nor is the doctrine primarily concerned with God's salvation of some and rejection (reprobation) of others. It is true that Augustine, Aquinas, and Calvin all saw the matter in this way, yet others such as Karl Barth strongly affirm predestination, but contest this "some and not others" approach.

What is the central issue? Those who reject the idea of predestination provide a clue. Most such rejections are based on the theory that salvation is a cooperative matter between man and God. God acts (does his part) and man freely decides (does his part). Such an interpretation has two consequences, both equally disastrous. First, if God's part is not sufficient but must be added to by man's decision, the decisive matter becomes man himself. He controls the situation. But what enables man to decide for salvation? He must be wise enough, willing enough, obedient enough to God, to do so. When this is the case, salvation is a matter of man's character (works) and not God's grace.

Second, when the real determiner of salvation is man and not God, God is not the one who saves, but the one who tries to save. George Forell, a twentieth-century theologian, has found an accurate metaphor to describe this view. "Here God is at best the coach on the

'good' side. He can send in some plays, but their execution is up to the men. And the game will be lost for the coach unless we play better." Maybe Forell is remembering Calvin's humorous remark, "For what can be more absurd or uninteresting than God's looking from on high to see from what quarter salvation would come to mankind." Note the kind of God this is, who wonders whether man will be saved. We see a God who has done his part (acted in Jesus Christ), has tried his best, and who has high hopes. Now he waits with fingers crossed, and with bated breath. He is filled with anxiety. He needs assurance, for man *may* not decide for salvation, and God will be beaten. As with minor characters in soap operas, things may not work out all right. Like a skilled surgeon on a difficult case, he does all he can do, and leaves it up to . . . ?

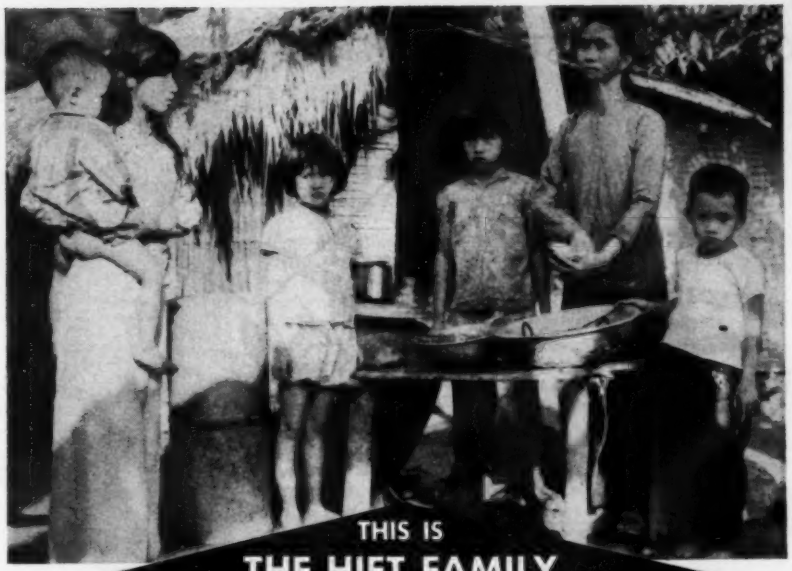
David Head's tongue-in-cheek litany of the natural man in *He Sent Leanness* is addressed to just this kind of God.

"O God, we have considerable doubts
in our minds about the way You are
running the universe.
Is there any chance that You will show
Your mercy to us, O Lord?
We see all kinds of things in the world
that do not please us.
Do you think that You could do
something about it, O God?"

No wonder Calvin called this absurd. This God needs a God.

What *is* at stake then when we ask, does or does not God predestine men to salvation? The issue at stake is simply whether God is sovereign or not, whether God rules or not. If he really rules, then he does not "make an effort" to save. He saves. He does not *hope* everything will turn out all right. He accomplishes. Therefore, we must say quite bluntly, the denial of predestination is the denial of the victory of God, and therefore the denial of the rule of God, and therefore, the denial of God.

But at the end, we are still misleading. For "the grace and sovereignty of God" is not synonymous with words about the grace and sovereignty of God. Because of this, our words will always be misleading, until, like lightning, the Son of Man comes. .



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CHILDREN'S STORY *by Veda Graves*

THE FAMILY IN THE THICKET

"Stephen, this is the third day in a row you've asked for soda crackers," said Mother. "What makes you so fond of them all at once?"

"Well, I like them every so often," Stephen answered vaguely as he hurried toward the door. How could he tell Mother that he was going to catch baby quail with the cracker crumbs?

"Where are you going now?" she asked.

"Down the hill, by Mr. Compton's place." He tried to sound offhand. Mother wouldn't approve of his catching quail, of course. But wait until he brought a plump little bird home. She would let him keep it for a pet.

"Be careful of those blackberry bushes, dear—they can give you a nasty scratch," she reminded.

"Okay, Mom," Stephen answered. Yesterday he had hidden a box with a string attached to it in the blackberry thicket near Mr. Compton's. With this and the crackers Stephen had been collecting, it should be easy to trap a chick.

As he skipped down the hill, Stephen spotted Mr. Compton, who was pruning a tree.

"Whoa there, Stephen," the elderly man called. "Going berry-picking?"

"Nope, I'm going to sit and look at the scenery."

"Don't forget to watch out for the brambles." Luckily, Mr. Compton was a good friend and didn't pry.

Reaching the heavy thicket, Stephen found the box and plopped down beside it. Carefully, he edged under a bush as far as he could go.

Then he crumbled the crackers and scattered them in a little clearing near the spot where the quail came out from the darkness.

He waited patiently. At last the mother bird and her ten chicks cautiously approached the cracker bits. Stephen's heart was pounding, but he knew the birds couldn't hear it.

The chicks pecked at the crumbs, but seemed to prefer picking up seeds and insects. Following their mother, they would scoot back into the thicket, then return for more food. After a while, the small birds began to leave their mother and peck away by themselves. Stephen knew that this would happen, for he had been studying the quails' habits for two days.

One little quail, seeing a juicy bug, walked over to the edge of the box. Quickly Stephen reached out to pull the string. But in his eagerness he hit a barbed vine instead.

"Ouch," he yelled, jumped up, and pitched forward.

In panic, the birds scattered and rushed back to the other side of the thicket, the mother quail calling, "Bob-white, bobwhite," softly and the chicks peeping away.

Stephen, in his fall, had landed face down in the prickly bushes, which snagged his clothes and held him fast. *He* had been trapped, not the quail.

"Help. Help me," he shouted. Every time he tried to free himself, the brambles tore at his skin.

"Whew—there you are, Steve. Hold on, and I'll help you out." It was Mr. Compton's comforting voice. With his pocket knife, he cut away the branches so that Stephen could crawl out. Then they returned to Mr. Compton's home to clean up and swab the boy's scratches.

"You didn't catch one, did you?" the elderly man asked him with a grin.

"How do you know what I was trying to do?" Stephen parried with a question.

"Lad, I know the signs of quail fever when I see it. You've been plotting for days and had a box all rigged up. Right?"

"But I took the box to the thicket yesterday when you were in the house." Stephen was puzzled.

"Didn't have to see it. I did the same thing when I was your age. And so did my father, as a matter of fact." Mr. Compton's smile was broader now. "The same thicket, too."

"You mean there have been quail families in this thicket all those years?" Stephen asked in an amazed tone. "And none of us has caught any?"

"That's right, Steve. God provides the thickest brambles to protect the quail families from animals—and little boys."

Stephen blinked in sudden discovery. How wonderfully guarded the family in the thicket was.

"Here's the best way to handle quail," Mr. Compton was saying as he picked up his movie camera. "It's loaded with color film. Come on, I'll show you how to run it."

Camera swinging between them, Mr. Compton and Stephen headed for the thicket to "catch" the family of quail.

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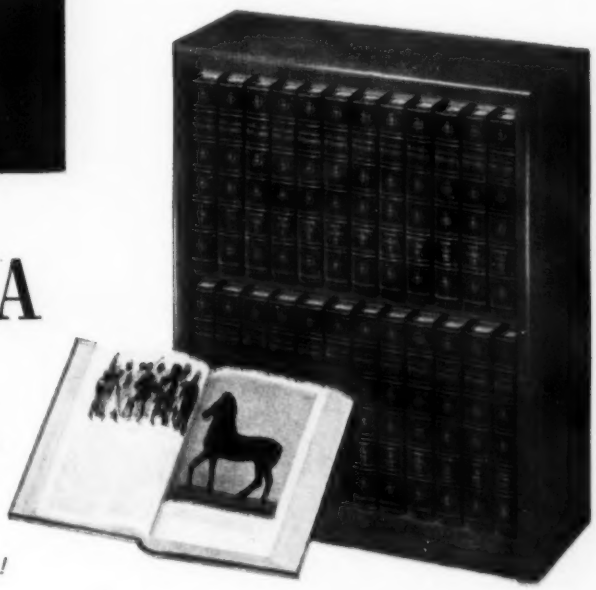

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